

# Christian Education

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## A Prayer for Peace\*

**A**LMIGHTY and eternal God, the Father of our Lord Jesus Christ, Thou art our refuge and strength, a very present help in trouble. Look upon us, we beseech Thee, with love and compassion in the day of our helplessness and distress. We have sinned against Thee and deserve Thy righteous wrath, yet we entreat Thee, remember not our transgressions for the sake of Thy beloved Son, and turn away from us all harm and evil.

Restrain, O Lord, the designs of the wicked, and bring their counsels to naught. Look with mercy upon the rulers of the earth. Grant them grace that they may acknowledge Thy sovereignty and be obedient to Thy will, and turn again the hearts of those who have forsaken Thee and Thy precepts.

Preserve Thy people, O God, from all evil passions that would bring strife and discord upon the earth. Instill in their hearts the spirit of love and compassion toward all men, and hasten the day when the nations shall heed the voice of the Prince of Peace and shall beat their swords into plowshares and their spears into pruninghooks.

Defend Thy Church, we beseech Thee, from every adversary and let it ever bear faithful witness to the saving grace that is in Christ Jesus. Remember graciously those who are persecuted for righteousness' sake. Grant them patience in their afflictions, make them bold and steadfast in their faith, and comfort them with Thy Holy spirit.

Reveal, O God, Thy saving arm to all those who put their trust in Thee, and grant unto Thy people everywhere to know Thy peace which passeth all understanding, through Jesus Christ, our Lord. Amen.

\* Written by Dr. E. E. Ryden, editor *The Lutheran Companion*, and reprinted with permission.

# Youth Seek God

## AN EDITORIAL

IN 1937 a study was made of the denominational affiliations and preferences of the students then registered in the colleges and universities of America. Of the 1458 educational institutions, 1171 or 80.13% returned usable data. In these schools were registered 828,071 students of whom 730,632 or 88.3% expressed a definite religious preference. Of the others, only 5.5% had no preference and the institutions had no information on 6.2%. Even at state and municipal colleges and universities, 85% have a church preference, while at church colleges 94% expressed church affiliation. These figures are in contrast to those reported for 1824, when in 25 colleges with 3011 students only 628 or 20% acknowledged belief in God. *Today youth seek God.*

A minister was asked to visit a state university to speak to a certain group of boys. They thought they wanted him to speak on sex, war, and economic security. During the course of the dinner, some asked to be excused at 8 o'clock on account of dates. The minister frankly confessed his ignorance on the subjects suggested by the boys and declared they could learn more in the classroom than from him. On the other hand, he definitely stated that he had come to discuss with them God. On that subject they remained until nearly 2 o'clock in the morning, and not one of the boys left. *Today youth seek God.*

The chaplain of a great university acknowledged in our presence a few years ago that several of his students had left his services and were attending a Roman Catholic church. He went on to confess that he had been trying to give youth social security, when what they wanted was spiritual security. *Today youth seek God.*

It is reported that a boy lay in a hospital bed near death. He called for a certain minister. When the minister entered the room, he recognized the young man as one who had been attending his services, and asked, "What may I do for you?" In reply the boy said, "You may do nothing for me." "When I came to your city," he went on, "I was attracted by your preaching and ad-



## YOUTH SEEK GOD

mired you for the manner in which you could quote the philosophers and the great literary writers. I had been taught to read the Bible and to pray regularly. Now, as a result of the influence of your preaching, I no longer read the Bible and I have given up prayer, and—feel lost. Pastor, tell the people about the God who loves them, who died for them, and who grants the eternal life.” *Today youth seek God.*

Youth are not satisfied with the philosophical arguments for the existence of God. With the arguments from analogy, causality, identity and purpose they are familiar. After all the conclusions to arguments are ideational unless there is an existential reference, the reality of which there can be no doubt. *Youth seek the living personal God.*

The Church offers to youth the God of revelation, not of reason.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God—All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . .

That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not.

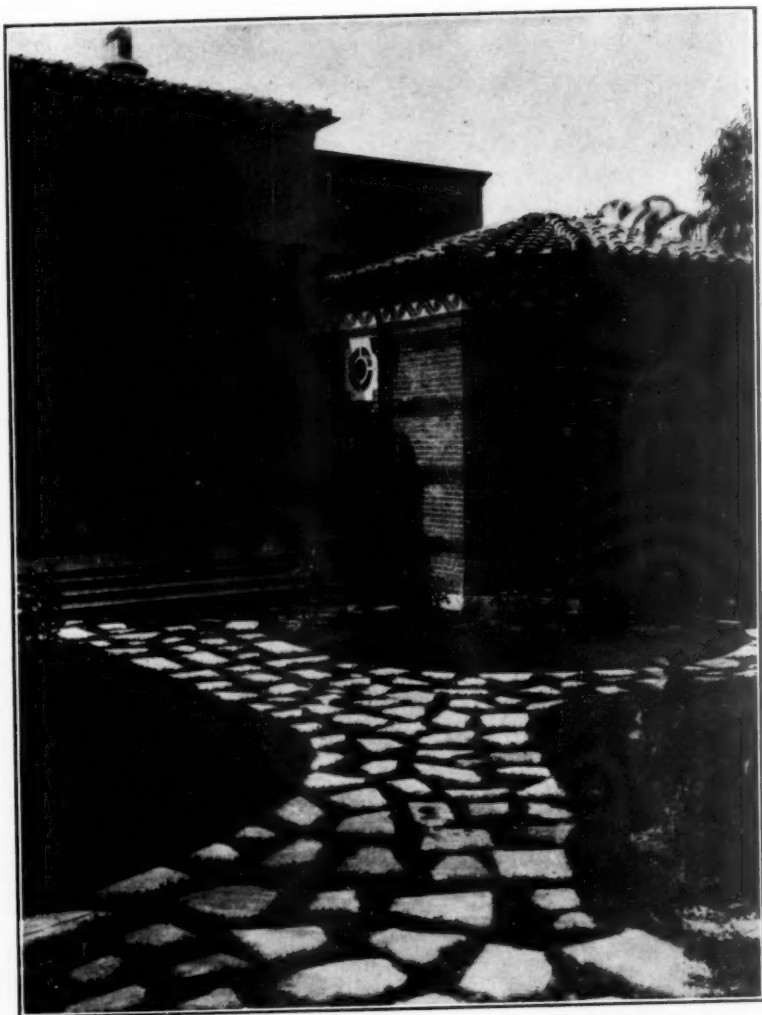
He came unto his own, and his own received him not. But as many as received him, to them gave he power to become sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1: 1-14.

*Here youth find God.*

The youth at the Amsterdam Conference wrote, “Many of us have discovered the Bible afresh and insofar as we have allowed God to speak to us, He has become a living God, declaring a living message for our lives and our generation.”

*Some youth have found God.*



LITTLE CHAPEL OF SILENCE, UNIVERSITY OF SOUTHERN CALIFORNIA,  
LOS ANGELES, CALIFORNIA

## A Statement from the World Conference of Christian Youth\*

WE are fifteen hundred delegates from over seventy peoples. We are divided in national allegiance, we are separated by denominational and confessional barriers, we are members of different Christian organizations, we are drawn from every walk of life. And yet we are here together because we belong together as those who have one Calling and acknowledge our Lord. It is He who draws us together, and it is by Him that we have been held together these ten days.

We came in hope believing in the power of Christ to be victorious over the things which separate us. He has not disappointed us. We have seen that where we subject ourselves to His will, He is victorious over our differences.

We know that we have met at a time of acute international conflict, and we are grateful to God that it has been possible for us to meet at all. As we have talked together we have become aware how often we have put our national loyalties before our allegiance to God. We have seen that when the Church becomes fully the fellowship of those who seek first the Kingdom of God, it is the hope of the world.

We believe that a truly just and ordered society will only be built by those who have surrendered their wills to God, who seek to clarify their vision, and who train and discipline themselves to live every day as members of the Christian community. We have been sensitive to our lack of knowledge of the nature of the pressing problems of modern society, and believe that we are called upon to set ourselves the task of studying these problems and of working out the positive implications of the Christian faith in this setting.

We affirm the task of the Church to proclaim the truth as it is made known in Jesus Christ and experienced in the life of the

\* *Note:* This statement was drawn up by the daily chairman of the Conference, held at Amsterdam, Holland, on July 27-August 2, 1939, on the basis of many conversations with delegates and leaders, and read to the Conference on the last day.

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Christian community, and to test all human systems and institutions in the light of this truth. We realize that if we live up to this calling, we will enter into conflict with the world just as some, who belong to our fellowship, have already had to pay high prices for their loyalty to Christ.

We pledge ourselves and those whom we represent to work for peace and justice in all social and international relationships. In war, conflict or persecution we must strengthen one another and preserve our Christian unity unbroken.

Characteristic of this time in which we meet is not only the fact of international tension and social unrest, but also the fact of a rising ecumenical consciousness. The nations and peoples of the world are drifting apart, the churches are coming together. There is a growing conviction of the essential togetherness of all Christians. Our Conference takes its place in the line of a great succession of world gatherings and we are ambitious to add to the momentum of this quest for Christian unity.

At this Conference we have not only discovered fellow Christians, but also fellow Churches with our own. In common worship through the services of different traditions, to a degree which has never been achieved before, we have seen of each other's faith, shared in each other's riches, and understood together more deeply the fulness of the stature of Christ. We look forward to the time when the Church in every land will bring its own peculiar gifts to the worship of the One Lord.

We believe that the different churches need each other. A great responsibility rests, therefore, on us to seek opportunity in our own countries and in the places where we live for closer co-operation in work and for larger sharing in worship with our fellow Christians. The world needs a united Church. We must be one that the world may believe. The world will not wait while we argue, neither will God have us ask Him to achieve by miracle what we are unwilling to work for ourselves.

Many of us have been puzzled and distressed about our separation at the table of our Lord. While we rejoice that He has come to all of us through the Sacrament, we cannot believe that these divisions in the most central act of our worship must of necessity persist. We affirm our faith that it is in the purpose of God that Christ shall be victor here likewise.

## WORLD CONFERENCE OF CHRISTIAN YOUTH

We believe that those who planned this Conference were guided by God when they placed Bible Study in such a central place. Many of us have discovered the Bible afresh and in so far as we have allowed God to speak to us, He has become a living God, declaring a living message for our own lives and our generation. We confess, however, to our humiliation, that our study has revealed considerable unfamiliarity with the Bible.

Is it not due to this that we are not clear and articulate about the fundamentals of our faith and do not take a definite stand in relation to the many conflicting ideologies and blind faiths which find so many followers among youth? Therefore we summon ourselves and our fellow Christians to consecrated and intelligent study of the Bible, to hear in it the word of life which Christ speaks to us.

We have also found that there is much confusion among us as to the relation of the message of the Bible to the decisions which we must take as youth today. We have come to see that the Bible has far more light to shed on these problems than we knew, and so we desire to explore its wealth with far greater eagerness. We are also convinced that real Bible Study must lead to definite choices and decisions in all areas of life. To listen to God means to obey Him.

As we now return to our different lands and to our different callings within the one Church of Christ, we do so with the conviction that the adventure of coöperation and fellowship which we have been led to must be faithfully carried on. This world gathering marks the beginning of an ever widening task. We face this task realizing that in Christ is our strength. "The people who do know their God shall be strong and do exploits."

# Impressions of the Amsterdam Conference

The editor asked several persons to write frank statements of their impressions of the Amsterdam Conference. No attempt has been made to edit these statements. The editor is responsible for the captions.

## I. A Miracle

BY DOROTHY A. WITMER

Ursinus College, 1938

IN the light of recent tragic events it is nothing short of a miracle that made possible the World Conference of Christian Youth. We were fifteen hundred delegates from seventy-one peoples. We were divided in national allegiances and confessional differences, members of different Christian organizations, and drawn from every walk of life.

For many of the delegates this miracle was their first adventure in Oecumenism—the word we are now learning to associate with the movement of the churches toward Christian unity. The Amsterdam Conference was the first attempt in history to bring together *young people* of all Protestant Christianity the world over.

It was a *youth* conference, for fifty-eight per cent of all the delegates were under twenty-six years of age. It was truly a *world* conference, for League of Nations statistics reveal that never before have so many nationalities gathered around the conference table.

However, the success of Amsterdam must not be measured in statistics. When seventy-one nationalities meet, their problems are intensified by obstacles of which language is one of the least important. Real difficulties arise when wide differences of background, experience, and tradition come to a focus on the problems which confront youth in a world of war and economic injustice.

Recognizing these differences, the conference did not desire that absolute unity be found. Our deep-rooted hope was for prog-

## IMPRESSIONS OF THE AMSTERDAM CONFERENCE

ress on the road of mutual understanding. From the national roll-call of the first afternoon to the solemn worship service of the last afternoon, we traveled along that road. We traveled it in our Bible study groups, in our discussion groups, in our plenary sessions, and perhaps most of all in our worship services.

Long after speeches and speakers are forgotten, the experience of having worshipped together will remain in our memories. Unforgettable are the Russian evening service closed with the Lord's Prayer sung by a Yugoslav choir; the service of the African Negro, led by an African woman, with its moving solo calling us to worship in the words of an old African prophet; the severe dignity of the Calvinist service; the restrained spontaneity of an English Free Church service; the closing service in the American tradition, and numerous others.

These worship experiences, the intense discussions in small groups, the much-needed study of the Bible, the challenges from great leaders—all these opened our eyes to a new discovery of fellow Christians and fellow churches and brought us to a closer communion with God.

We have seen that the different churches need each other. We have learned that we must be one that the world may believe. We have realized that the world will not wait while we argue and that God will not achieve by miracle that towards which we ourselves will not strive.

In the words of our leaders, "As we now return to our different callings within the one Church of Christ, we do so with the conviction that the adventure of cooperation and fellowship to which we have been led must be faithfully carried on. This world gathering marks the beginning of an ever widening task. We face this task realizing that in Christ is our strength."

We are humble with our lack of knowledge of the nature of society's pressing problems. We know as never before that ours is the task of studying these problems and of working out the positive implication of the Christian faith in this setting.

With listening hearts and willing hands we strive to realize the motto of our conference "Christus Victor."

## II. Positive and Honest

BY REV. NORMAN D. GOEHRING

Lutheran Pastor for Students, Metropolitan Boston

THE World Conference of Christian Youth in Amsterdam was not the first oecumenical conference to be held in recent years. The great assemblies at Oxford, Edinburgh and Madras come at once to mind. It was not the first international gathering of Christian youth for many of the events sponsored by the world-wide Christian Associations or the World Student Christian Federation are international in character.

The uniqueness of the Amsterdam Conference is to be found in the fact that it was distinctly a youth oecumenical gathering, that it was promoted by so many cooperating agencies, that so many nationalities were represented (more than seventy according to conference statistics), that such a large percentage of the delegates directly represented organized church bodies.

In weighing impressions, I think first of all of the thrill which I experienced when the leaders met for their first session at their pre-Conference retreat, when the delegates assembled for the opening session at the Concertgebouw. That sense of being thrilled did not abate as the conference continued through the next ten days.

I was impressed by the positive note of the conference, sounded by the advance literature, by leaders and speakers. In an age when so many are "groping" for answers these men and women were saying with conviction, "We know in whom we believe."

I was further impressed by the stress placed on Bible study. This was central in the program of the conference and not accidentally so. The delegates had been called together to listen to the voice of God, not the voices of men.

Finally, I was impressed by the honesty with which theological differences were faced in discussions. There was no effort to minimize them or ignore them. Because these differences were faced so frankly, there developed in many delegates a sense of humility and a deepened understanding of the historical traditions of the Christian Church which had hitherto seemed foreign to them.



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The Amsterdam conference produced no resolutions or united statements on specific subjects. Some look upon this fact as evidence of a weakness of the Conference. In all fairness, it should be stated that the conference was not planned as a resolutions-producing assembly. It was an exploratory adventure which has fully justified itself. How could anybody who entered fully into the spirit of the conference come away without feeling that he had lost some of his self-sufficiency and some of his provincialism, that he had gained an insight into, and sympathetic understanding of, the problems which confront the Church when it talks about unity. The Amsterdam Conference was just a step in a certain direction. Its final value will be determined by the further steps which will be taken in drawing together the dis-united forces of the Christian Church in the common mission of proclaiming and revealing the Victorious Christ to the world.

### III. Americans Learned Something

By GEORGE THEUER

Assistant Secretary, Student Volunteer Movement

WE have fallen into the habit of requiring that all conferences "have something to say." Consequently, for many people, a conference is a failure unless it grinds out resolution after resolution. From this standpoint Amsterdam, 1939, was a failure. But from another angle, the conference was an exceptional success. For its purpose was to be an educational meeting, rather than a legislative one; and even the people who went with the idea that they were going to do some educating, were startled by the education they received. I propose to mention a few of the things Americans learned (in some cases for the first time) rather than to tell what was said.

The first thing Americans learned is something which conditions other statements made here, although it not altogether denies them. It is this, that the distinction between "the American point of view" and "the European point of view," "American theology" and "European theology," "the American attitude" and "the European position"—is really a false distinction so labelled, because there were found fair representatives of both categories who

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had come from each continent. Some Americans found their most sympathetic understanding among their new European friends, while in one discussion group the best proponent of the "American way" was a young French lady. It would be fair to say that people from the same general region differed among themselves as much and in the same respects as did people from different geographical areas.

Perhaps the foregoing had something to do with the fact that some learned that a Christian point of view is of more importance than a cultural one. Many who went to Amsterdam wondering what they as Americans had to contribute to Europeans, or vice versa, returned believing that they all as Christians have something in common to contribute to all peoples; and that, further, this deeper, more important common contribution could as well be made to a people by someone from a different land, so much more fundamental than the distinctions between peoples in this common contribution.

In spite of the superficiality of the concept "people" (Volk), we tend to retain the regional classification of persons, even with regard to such a universally constant phenomenon as human psychology. The question has been asked about Amsterdam: "Did you find the Americans unduly optimistic, and the Europeans unduly the other way?" If Amsterdam was for any Americans a first contact with European youth in their own setting, then a third thing they learned was that Europeans are not pessimistic—at least, not because they are Europeans. On the contrary, it was a real jolt to recognize the pessimism characterizing many Americans, shown by the tendency to point dolefully at the evils of society and to take satisfaction in the act of pointing; or occasionally shown by forced display of lightheartedness. (An Indian observation: "Americans are not happy; they laugh too much.") The optimism of the Europeans, on the other hand, consisted not in their regarding evil as unreal but rather in their conviction that God is not dead, that man is salvable, and that redeemed man has been and will continue to be an instrument of God in the historical scene. Americans learned from Europeans the meaning of the conference theme, "Christus Victor."

Americans learned to use the Bible. The brevity of the Bible study courses did not allow for the propagation of particular

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methods of study; but the usefulness of and the necessity for some sort of Bible study was clearly shown. The Bible was unequivocally affirmed as the touchstone for the interpretation of a Christian's experience, a dependable source of the message of God to man. This evaluation of the Bible was difficult for some Americans to grasp, because they had been rendered sterile ground for such seed by unreasonable claims made in certain American circles for the letter of the King James Bible. But these Europeans who were returning to the Bible, it was found, indulged in no such absurdities. Rather they maintained that the message of God is found in the Bible correctly understood, seen in the light of the Holy Spirit (and therefore of the most competent scholarship, also).

Finally, American youth learned that witnessing was "doing something about it." Yes, they had their opportunities to make the platitudinous remarks about the hypocrisy of merely talking, about "witness" meaning life as well as word. But they learned that the recognition of this fact did not deliver them from the constraint to witness in both word and deed. People who on the eastward journey felt that Americans had a special contribution to make in the association of faith with the whole of life were humbled to find out what "quietist" Europeans were doing in their communities, and not without foundation.

Thus the delegates taught one another, the more unintentionally the more effectively. If Amsterdam was a process of learning by doing, learning what ecumenism is by participating in it, Amsterdam was even more a process of teaching by being. I have recorded a few of the things Europeans taught Americans; if Americans taught the Europeans anything, it were better for a European to tell what it was.

## IV. From Confusion to Sympathetic Unity

By ANN GRAYBILL

Secretary, Y. W. C. A., Oberlin College

AS one of the delegates in our discussion group expressed it, Amsterdam, at first, seemed to be a "jolly, good confusion." With 1500 individuals having come from 70 different countries

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and representing 220 separately organized religious groups, is it any wonder? Yet, from the opening session or welcome assembly at which we were all seated according to our national delegations, this very confusion began to shape itself into certain definite patterns.

At first we were quite conscious of our respective delegations or national groups. Then as we met together in our Bible Study and discussion groups we became part of a cross-section from the entire conference. As we learned to know one another better during these hours of study and discussion, we were delighted with the freedom we felt and the frankness with which we were able to express violently different points of view and yet feel the warmth of sincere good will which we had toward each other. These daily experiences of Bible Study, prayer and discussion in small groups laid the real foundation for the growing sense of unity which we felt within the large Conference Assemblies. Having the same people meet together for Bible Study and for discussion was a conference technique which showed real understanding and foresight on the part of those planning the Conference, for it undoubtedly hastened the process of breaking down barriers of language, national tradition, theological conception and petty prejudice which temporarily divided us.

Another factor which played a most important part in increasing our sense of oecumenism was the series of morning worship services. Here we experienced in a striking manner the extraordinarily different ways in which the various members of our oecumenical "family" worshipped one God. In the effort actually to participate sincerely in a service different from our own, we realized that we had often been too hasty in our criticism of religious forms foreign to us, we realized also that although much of our division is unnecessary and superficial, some of our differences are due to the inadequacy of any human being or institution fully to comprehend the revelations of God. Through this positive sharing of our many understandings each found his own faith enriched and strengthened but also found himself far more tolerant of other faiths.

The fact that the Church is still seriously divided on the basis of these human conceptions was widely portrayed by the com-  
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munion services at the Conference. Many of us were deeply disappointed to discover that these divisions could not be set aside, even for a union Communion service at such a gathering as Amsterdam. Nevertheless, this very fact may have far reaching implications, for many of us left Amsterdam with a new determination to return to our respective Churches and work for a more realistic facing of this situation as it exists today.

Although it would be exaggeration to say that we achieved any marked degree of unity in the ten days at Amsterdam, we did experience there the unity that comes—even in the midst of wide differences—to those who seek honestly and sympathetically to understand each other. This unity was strengthened by our common loyalty to Jesus Christ and our common devotion to the task of His Church in the world today.

Perhaps the most important thing about the Amsterdam Conference is merely the fact that it was the first World Conference of Christian Youth. Although some of us were disappointed in the lack of youth leadership from the platform, considering the fact that there were only 100 youth delegates at Oxford and a slightly increased representation at Madras, it is surely no small accomplishment to have had 1500 delegates at Amsterdam of whom fifty-eight percent were under twenty-six years of age.

We sincerely hope that the proposed plan for a Youth Division of the World Council of Churches will be approved or better still, provision made for Youth representation on the Council proper.

## V. Compelled Personal Commitment

By H. D. BOLLINGER

Secretary, Wesley Foundation

IT is difficult to make an appraisal of a world-wide conference. However, as an individual passes through such an experience, he gathers certain impressions. It is these that I herewith record, in full recognition of the fact that they merely represent the viewpoint of one person.

1. It occurs to me that it was a very significant achievement to be able to hold a World Conference of Christian Youth in the year of our Lord 1939. To bring together at this particular time

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1350 official youth delegates from 71 countries, representing 200 separately organized religious groups and national churches, is in itself something of which Christians may be proud.

There were four distinct handicaps that the leaders of this conference faced :

- a) There is the handicap of differences in language. One quickly senses the fact that in a world conference this is a major difficulty when it comes to understanding and clarity of thought. For instance, in my own Bible study group, 19 nations were represented and even though we spoke English, it was the secondary language for most of the persons in the group.
- b) There is the handicap of differences in religious background, history and outlook. A world conference creates a disillusionment, for one realizes that there is no world Christianity. In fact, Christians of the eastern and western churches have very little in common and they greatly disagree over that which is in common. The world Christian community is an ideal yet to be realized.
- c) There is the handicap of finances. It was no small achievement to bring young people to this conference from the countries of the world that could not afford to send them. The amount of weary travel, personal difficulty and self sacrifice that were experienced by some to come to this conference could be realized only as one talked to the delegates.
- d) The greatest handicap which this conference had to overcome was the tenseness of the international situation. European governments were jittery and very suspicious of anything international. It is a well known fact that two weeks prior to the conference (while practically all the delegates were on the way) it was an open question as to whether the conference could be held. Airplane flights on the part of the leaders, pleading with government officials and many other emergency maneuvers finally made it possible for the conference to convene.

2. There can be no doubt whatever that this Conference achieved great good when it comes to new understanding, fellow-

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ship and brotherhood among Christians. These youth leaders of the world cannot return to their native countries without having felt "it was good to have been at Amsterdam." Such a conference was an experience in understanding that only a delegate can explain.

3. The framework of the leadership of the conference was based almost entirely on the Student Christian Movement of the Continent. This meant that the Conference was adult dominated and that its basic theology was that type of theology that is influenced, directly or indirectly, by Karl Barth. It is incorrectly referred to as "Continental theology." (Whatever it is, it is largely biblicentric, it emphasizes the Kingdom of God (for the next life, it is crisis theology, and it minimizes Christian social action.

For American Christians this whole position was even more befuddled with the address by Reinhold Niebuhr. He did not represent American youth and very few American Christians. The result was that the Christian social action of realistic Americans was not publicly presented in the Conference and only crept in as it was unwantedly forced in discussion groups.

4. As a result of the Amsterdam Conference there should be a new desire on the part of all delegates to have a better understanding of the history of the Christian religion, the backgrounds of the Christian faith and particularly, a better understanding and modern interpretation of the Bible.

5. The Church should also have a new meaning for all delegates. This should be a new interpretation of the Church, not as an end in itself, but as a means of bringing the Kingdom of God on the earth now. If we are going to talk in terms of influencing human behavior, individual and social, it is obvious that there must be some mechanism for such influence. Whether we like it or not, the Church must be dealt with, and it is to be hoped that the Amsterdam delegates will exalt the Church of Jesus Christ as an institution in modern society which will stand for racial fair-play, world peace, economic justice, and human brotherhood.

In conclusion, it should be noted that the Amsterdam Conference was held under difficult conditions. The leaders and officials did as well as could be expected under the circumstances. Personally, I am returning to my country unconditionally committed



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to certain tasks which it seems to me must be accomplished as soon as possible. They are:

1. Since there is a desperate need for world Christianity, a series of world conferences of Christian youth should be held as soon as possible and as often as possible. We cannot come together too often on a *world Christian basis*. Such conferences should be planned and conducted by, with and for youth.
2. There should be all kinds of exchanges on a Christian basis of Seminars, traveling fellowships and reconciliation tours. We cannot begin too soon to work on a Christian basis to build world fellowship. Our missionary endeavors of the past, in "exporting" Christianity to "heathen" countries, must now be replaced by a "missionary" program of world fellowship that will dwarf any endeavors of the past. It should include the so-called "Christian" countries, the so-called "democracies" and should extend to all other countries as rapidly as possible.

Evidently, while we were "converting" the "heathen" we neglected the fellowships of the faith between Christians of different countries. Utilizing the small deposit of faith which Christian missionaries have left in each country, we should now go further and build international bridges of Christian faith and fellowship. This must be done soon if we are to avoid a "civilization set-back" of many hundreds (perhaps thousands) of years.



# The World Mission of Christianity

By PAUL J. BRAISTED

General Secretary, Student Volunteer Movement

EVERY American student Christian movement is conscious in one way or another of the "mission" of Christianity to the whole world. This interest may be interpreted in terms principally of some dominant concern such as peace, or of some Church, *i.e.*, one's own denomination. But in one way and another all contemplate the world expansion of Christianity. Because this is a major interest of our movements; because of world-wide forces within and without the churches; and because this interest has not recently received a major emphasis among us, the Student Volunteer Movement\* has called all the student Christian movements to a conference next Christmas time on the World Mission of Christianity. The gathering will meet on the campus of the University of Toronto from December 27, 1939, to January 1, 1940. [War conditions may necessitate a change of place.—Editor.]

The University Commission of the Council of Church Boards of Education, the National Intercollegiate Christian Council, Student Volunteer Unions, and the Student Christian Movement of Canada, have all voted to coöperate and promote this gathering. In conception and in development the Conference and its program are a witness to Christian unity in the student world of our country.

Strong tides and embittered tensions among the people of the world, as well as new living currents within the Christian movement itself make this gathering urgent and imperative. There are the new ideologies and ways of life and the enervating secularistic climate of western civilization which threaten the vigor, if not the existence of the churches. Even more significant is the

\* The Student Volunteer Movement General Committee is composed of elected representatives of the N. I. C. C., University Commission of the Council of Church Boards of Education, S. V. Unions, and the Foreign Missions Conference. While maintaining its autonomy and serving the Boards of Foreign Missions, it exists to give a lead to all our student Christian movements in the specific concern of the world mission of Christianity.

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new awareness among Christians of a profound unity. Although this consciousness of unity is reaching farther and farther into the churches, it has become especially luminous in gatherings such as the Conference at Oxford and Edinburgh, in 1937, at Madras, in 1938, and here in Amsterdam in 1939. The steadily developing plans of the World Council of Churches is another witness. The most striking and enduring impression made upon the delegates to Madras was a vivid, convincing demonstration of the actual existence of the world fellowship as a fact of today. A strong leadership is growing up among the younger churches of Asia and Africa. They have much to teach us in the older churches of the West.

There are other facts requiring attention: A chief one is the growing volume of requests from the younger churches for help from the older churches. It is clear that an increasing number of large opportunities of overseas Christian service await truly consecrated, adequately trained students. From the beginning of the modern missionary movement, students have taken a large and frequently a leading part. What part shall they play today and tomorrow as the churches realize their unity in Christ, and unitedly meet the violent recurrent threats of the world? And what shall we do in our Christian progress for students on our campuses? How are students to know the new life problems and needs of the churches of Asia, Africa, and the Pacific Islands, the results of the Missionary movement, and the new vocational opportunities? How are they to relate themselves to this expanding world Christian fellowship, whether at home or abroad? In a real sense, this Conference must be a study Conference, for there is so much to understand about the churches of the world, the missionary imperative and its program in a world Christian fellowship. But the study must issue in an effective program of missionary education for American students. It is inevitable that when the facts are fully known in their simplicity, able students will respond to the urgent calls for overseas Christian service. Thus the problems of adequate missionary training also appear—a training ever more exacting. This will serve to indicate the range of concern of the conference. Leaders from the younger Churches, from student movements of other lands, missionaries,

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mission board leaders, and others are being recruited to lead our study.

One may say at once that these concerns are in essence the concerns of all Christian students—each one should find his or her relation to the world fellowship of Christians. True—but for purposes of intensive study and planning the Conference will be limited to five hundred students. It is altogether possible that the implications of the issues and facts studied will lead to sharing of the experience not only through our Christian student groups but in a larger gathering later on. Each coöperating group will select its own delegates to fill quotas mutually agreed upon. It is expected that the greatest possible consultation in selection of regional or campus representatives will be achieved.

Although relatively few can share directly this experience every one for whom the future of Christianity in our world is a real concern can participate actively through prayer. Especially should we earnestly pray that in planning and conduct the Conference may express a large measure of achieved Christian unity. Let us also pray that through this gathering an increasing number of students may become vividly aware of the world fellowship of Christians, the mission of Christianity, the compulsion of faith in Christ and thus open a new day of expansion of Christianity in our troubled times.

# Tempering Life\*

By DEAN WILLIAM R. WESTHAFFER

The College of Wooster

**A**MONG the traditions of the early Norsemen is the story of the mythological tree which symbolized their belief about the mysterious unknown forces of life. Within the earth under the tree from which it drew its nourishment lived a capacious and greedy serpent that fed upon its roots; but in spite of this perpetual gnawing of its vitals and the steady drain upon its sources of strength, the tree flourished and grew strong and ultimately filled earth and heaven.

In this ancient fable we discover the philosophy of these sturdy north people. It has been said that sea and cold made the imperial Saxon race. Fighting difficulties were a part of their daily existence, and their indomitable valour made them invincible. They believed that the evil spirit of calamity, destruction, and tragedy, like the jaws of the serpent of the tree, never rests, but still life is worth the price; it is better to live than not to live. A brave heart will conquer all things, and an unkind fate cannot destroy the zest for living. They defied fate.

This is good doctrine for our times. Society has an inferiority complex. Many people are helpless for want of will power. Somehow the true American spirit has gone out of us. We have surrendered to fancied misfortune. Young people of this generation have had the most unfortunate of all youth experiences. For years, through the most important period of their mental and moral development they have lived with older people sick with the blues, and they have breathed in an atmosphere of defeatism. There is a Persian verse which reads, "Woe to him who suffers himself to be betrayed by fate." You have been told again and again by writers and speakers everywhere that you are an unfortunate group of human beings, that political and social conditions are the worst ever known, and that a ruined world is being turned over to you in which no one will have a chance. I hope you have enough Nordic blood, or enough good red blood of

\* An address to students.

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another kind in your veins not to believe that falsehood. We have been slaves too long to the "no use to try" attitude. It is time to recall the virtues of our valiant ancestors, and to start practicing them. Better days have come, and whether they are here to stay or not, it is time to stop complaining of what we haven't got and time to start making use of things as they are. This generation was not the first to discover that the world is not an easy place to get along in; that has been known for a long time. Again and again in the course of history young people have had the same disheartening experiences that you are having, only to go forward to make their age a notable one.

And again this Viking dogma of cultivating hardness is good gospel for students, particularly for those who are here for the first time. Success in college depends primarily upon two things, motivation and ability. There is no substitute for brains, but the best mental talents may be rendered helpless in a fog of undeveloped ambition and lack of purpose and will power. Mr. Dooley, the late Chicago philosopher and humorist, said he did not care what his boy studied in college just so the boy did not like it. That idea is a little out of line with modern educational practices, but up to a certain point it is sound philosophy. You will find obstacles in your way here and among them some heavy weights to lift, but they must be cleared away. You cannot make progress by trying to walk around them.

A Senior last Spring told me that all his four years of college did was to disillusion him. Why not? If a man is blind, it is a good thing to have his eyes opened. Pedagogical surgery of that sort is common and necessary in many cases. One must learn to accept the world, and to accept himself; and for some that is hard to do. A similar experience awaits some of you. College may tear you apart. If so, it is your task to put the fragments together again and make yourself a better man. Epictetus was right. "Difficulties" (intellectual as well as physical) "show what men are made of." The value of a disillusionment depends upon what one does with it. When the mountain refused to go to Mahomet, he was still a conqueror because he could go to the mountain. It is not altogether what you do with your abilities, but what you do about your limitations that counts.

You will have many difficult problems to meet here. We shall

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try to do a great deal for your comfort and help, but college is a place of mixed experiences and all is not pleasant and easy. There will be bad days, and they may come frequently. If you have good native ability it will serve you well. A colored mother said to her son who was about to leave home to make his own way, "Chile, you ain't got no edication so you'll just have to use yo brains." A clever mind is not alone adequate to meet difficulties you are facing as students, it will take courage and common sense as well. You have had the purpose to start college, the question is, Will you have the grit to see it through? There is much to combat on a campus besides professors and studies. Students' heads are too often turned by athletics and social activities. Many an able man loses his enthusiasm and becomes a mediocre student because a prize he coveted went to someone else. Can you come in second and still be a man about it? Can you stand it to see others do things better than you can do them? Are you a good loser, or does losing make you jealous and miserable? Have you learned to conquer your own feelings? Can you turn down trifles for something important? So many college people are always found in the plays that score nothing in the game of life; too many know so many things that are not worth knowing. Have you self-control? Do you feel that there is something working in you that is greater than yourself? The college is not a coddler. It takes nerve to be a real man or woman anywhere, and the campus is no exception to that rule.

We cannot at this moment name the members of this new class who will make a success of the enterprise of education, but we do know that the college must get the student or he will not get his college work. The indifferent mollycoddle will not find it comfortable in this place. That man will win who wills to do so, and who has learned to move forward over the ruins of best laid plans and still believes that life has meaning.

Fortitude is the golden virtue, the true trademark of character. It is not first day resolutions that will carry you through this adventure but a setting of the jaw and a spirit within you that will enable you to stand up to life and stick it out. College is a testing time. It is not an easy way. For most of you it will be rough and dangerous traveling, and if I may be allowed a word

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of advice on this first day of the college year it is this: Take yourself by the collar at the start, and show the authority of the better side of your nature, and, to borrow a phrase from the Latin author, Seneca, "Command yourself to live."

Persistent courage, a brave spirit, this is the main thing in life. Shakespeare called it one of the king's becoming graces, James Barrie labelled it the lovely virtue, and St. John must have had the same thing in mind when he said, "Him that overcometh will I make a pillar in the temple of my God." It seems trite to say that the most important lesson one learns is persistency, or the ability to hold on to the end, but all human experiences proves it true. Usually men fail because they lose heart and they lose heart because something gets in the way that makes the going hard. Difficulties toughen the muscles of the soul and prepare it for emergencies. The North wind made the Viking character. There may be another way to a strong life besides the road of hard work and hard knocks, but so far we have not found it. The difference between iron and steel is fire, but only material of quality can take the fire. The thing that counts for most in a man is manhood, moral courage, and a deep purpose in life. If you are weak, cultivate strength. College is an opportunity to do something and to be somebody. You have not come here to cut loose and to start a new and freer kind of living, but to finish the structure of Christian character already begun in your own homes. Our sincere hope for you is that you will be true to your matchless heritage; and that you will build your house on the rock foundation already laid deep and strong; and that you will not, like the foolish man in the Bible parable, seek another on the yielding sands of false standards and lowered ideals.



# Place the Student in the Center\*

By CHARLES A. ANDERSON

President, Tusculum College

PROGRESSIVE educators are seeking the development of the child in the elementary educational system, but this news has scarcely reached the universities as yet. The watchword of the universities is research. Let us have more knowledge, new knowledge. So the criterion of the university professor continues to be the volume of his output in the field of research.

The college professor of course gets his training at the university and in the graduate school he is surrounded by the atmosphere of research. In an effort to "learn more and more about less and less" he wins his Ph.D. degree and considers himself prepared for college teaching. However, the average holder of the coveted doctorate degree has had little or no background of psychology by which he might understand his prospective pupils, nor of pedagogy by which he might channel his knowledge to them.

No balanced person has any quarrel with the universities for their emphasis on investigation for the purpose of adding to the store of knowledge. They are rendering an important service to higher education. On the other hand no observant person could long defend the thesis that possession of an advanced degree is synonymous with ability to teach or to inspire students with a desire for learning. William Lyon Phelps in his "Autobiography" relates that "Mr. Ambrose Tighe, who taught us Latin in our Freshman and Sophomore years made his classroom so interesting that he incurred the displeasure of the higher powers, and was released." Although Yale and the other universities have advanced far from this attitude of the early nineties, it nevertheless continues to be true that graduate students who are preparing themselves to teach must meet practically the same standards as those who intend to devote themselves permanently to research. Perhaps this may explain in part the remark often

\* Read as the keynote address at the opening of the Eighth Annual Conference of the Church-Related Colleges of the South which met at Asheville, N. C., August 15-16, 1939.



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made when college graduates get together: "When I was in college you could count the outstanding teachers on the fingers of one hand."

Although many college graduates have achieved notable leadership in American life, there are thousands who have not risen above the average of their fellow citizens. In part this was due to the tradition that higher education was for the leisure class and was designed for culture and not for utility. It may also be attributed to lack of motive or direction. Since the World War a new stream of college students has rolled forth from varying backgrounds, to whom a degree has meant a passport to a job, social prestige, marriage or success in one of the professions. Now thousands of these graduates are unemployed.

They have lacked adaptation between four years of campus and the realistic demands of citizenship. This difficulty has been recognized as part of the larger problems of modern civilization. Much has been written on the subject. Personnel programs have been drawn up on paper. Not many of them are actually functioning, the reason being that it is far easier to classify knowledge than to interpret human beings.

It is therefore fitting that the Church college should give attention to the important function of building men. "Behold the fowls of the air . . . Are ye not much better than they?"

The distinctive opportunity of the Church-related college seems to be in the development of personality and character on the basis of high academic standards. Such a statement needs to be transferred from the realm of generalities to a definite program of individualized education. Placing the student in the center of the educational process would tend to minimize college failures due to loafing, lack of proper study habits, lack of adequate physical and social outlets on the one hand and overemphasis on athletic and social activities on the other, physical or mental ill health, and a lack of driving power. It would also eliminate inefficient teaching to a large extent. Rigid standards for the selection of students are fundamental to the success of such a plan. In harmony with the thought of Dr. Alexis Carrel "The social ascension of those who possess the best organs and the best minds should be aided."

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The emphasis on the intellectual and the emphasis on training for citizenship, often regarded as antagonistic, may well be fused into a unified purpose. Indicative of the newer outlook in higher education is President Ernest H. Wilkins' suggestion of five fields of social living for which students should be prepared, namely, home life, earning, citizenship, leisure, and philosophy and religion. Their attainment calls for five phases of education as follows: health, mental tools, specific knowledge, experience and social attitude.

To fulfill these aims self-education is important. Each student may embark on a voyage of self-discovery, bearing in mind the statement of Newell Dwight Hillis that "there is no notable tool, no shop, no factory, no law, no art, no science, no constitution that does not represent a great individual from whom it took its rise." So each freshman needs "to develop as soon as possible and as naturally as may be, a sane, impersonal attitude towards himself so that he may be his own critic," in the words of Dr. Clarence C. Little. We are interested in helping the student discover whether he shows adaptability, poise, trainability and conformity; whether he is observant, shy, easily disturbed emotionally, persistent, or easily defeated by a difficult problem.

As Dr. Carrel puts it, "We must rescue the individual from the state of intellectual, moral and physiological atrophy brought about by modern conditions of life. Develop all his potential activities. Give him health. Reestablish him in his unity, in the harmony of his personality."

Many institutions have tackled the problem through the introduction of Freshman Week. But Freshman Week is to the student needing personal counseling what a Sunday School Class' Christmas basket is to a poor family needing the guidance of a trained social worker. An Orientation Course is valuable in pointing out the right use of time and money and other practical considerations. Helpful as these things are, the individual student needs competent direction as he seeks his own best development.

Medical examinations will reveal health helps. Also we may find with Rosenstein "that the student who breaks down really was affected, not so much by the amount of work that he tried to do in his studies, but by fear that he might not be able to accomplish or achieve a certain goal or that he could not keep up in

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competition with his fellows." Happy will be the student who learns that emotions are the mainsprings of our lives and achievements, and that they may run away with us unless we learn to discipline them into mature balance.

In the realm of the intellectual Dr. Robert L. Kelly says that students "should begin to turn knowledge into wisdom: should begin to meet and master problems, and to advance into regions where the teacher becomes more a guide to independent thinking, an inspirer to the intellectual and ethical life, rather than a mere purveyor of information and trained in methods and the use of tools." In similar fashion Professor Henry Nelson Wieman maintains that "the only kind of knowledge worth having is the knowledge that can be used in solving the important problems of life. All other knowledge is excess baggage. It is surplus weight."

Important in the development of the student's intellectual life is the type of examination to which he is subjected. President A. Lawrence Lowell tells "of setting on the same paper different questions to ascertain the minimum and to measure excellence. The late Professor Haskins, for example, in an elementary history course stated on the paper that those who felt sure of passing, and wanted honors, might omit a certain number of questions and take instead others dealing less with facts and more with their significance. He struck, as he said, a line of fire—students no better in the mere recollection of facts than others, but much more thoughtful and comprehending."

Vocational planning is a vital phase of student progress. Studies of college graduates reveal that many of them are dissatisfied with their work and wished they had chosen some other field. "It is lack of readaptation that makes many college men failures for a few years after graduation," says Professor Laird. "And lack of readaptation keeps many with brilliant potentialities at the mediocre level." Every student, therefore, should understand his occupational capacities. Furthermore, he would do well to regard his vocation as a trust, as a service to the community which made his opportunities possible.

No college student's development is adequate unless he has acquired a working philosophy of life based on the Christian ideal. Roger W. Babson in his book on "Storing Up Triple Reserves"

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declared, "the need of the hour is not more railroads or more steamships, not more farms or more factories, not more banks or more stores, but more power of selective discernment between what is truly valuable and what is not."

Let us then, as scientifically as is possible in the realm of personality, unfold the powers of our growing students in order that they may build a new world.



DAVID RANKIN HALL AND CHAPEL, TARKIO COLLEGE, TARKIO, MO.

# Essentials in Student Development\*

## I. Christian Purpose

By THURMAN KITCHIN  
President, Wake Forest College

THE cardinal purpose of the church-related college is to facilitate the growth of Christian personalities. There is ample evidence that the church-related colleges in this country are exerting a beneficent influence upon society and are essential to the welfare of the church, but the specific objective of these institutions of higher learning is the building of manhood and womanhood. We undertake to foster and to guide the intellectual and spiritual development of young men and young women who will take their places as leaders in the life of the church, who will build homes and communities, and who will fertilize civilization.

One of the essentials in a student's development is the selection of the purposes with which he identifies himself. The church-related college through its curriculum, its teachers, and its standards of life and work guides the student in the choice of Christian purposes for his life.

It sometimes seems as if the process of life has been reversed. It looks as if young people might be allowed to wait until they are older and have achieved maturity of judgment and richness of experience before they make the most momentous decisions of life. But this is usually not the case. The critical decisions of life, such as the choice of vocation and of life purposes, are made in youth. Frequently the student in the years of his undergraduate study selects and arranges in the order of their importance for him the purposes of his life, the goals of his ambition, the objectives for which he will strive. He needs wise guidance when he picks out the pearls for which he is willing to pay the supreme price. He hears the subtle appeals of the deceivers and the exploiters of youth in present day civilization. He needs to hear the evaluations and proposals of Jesus as they come to him

\* Four statements read at the Eighth Annual Conference of the Church-Related Colleges of the South, held at Asheville, N. C., August 15-16, 1939.

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through the instructors, the companionships, and the atmosphere of a Christian school.

The need in the educational life of this country of colleges that will lead students to identify themselves more closely with Christian purposes was recognized and stated by Prof. K. S. Latourette, of Yale University, in 1934 in his vigorous and provocative article entitled, "Dare A College Be Christian?" (published in *The Christian Century*, March 21, 1934, pp. 386-388). In this article Dr. Latourette said: "The tendency of our higher education, deprived of the earlier Christian ideals which it once sought to embody, is to take from life any meaningful objective. Only the carry-over from earlier and more nearly Christian days prevents our campuses from breeding men who have no interest in life but to entertain themselves, who scramble heartlessly for enough of the material resources to enable them to enter or remain among the economically privileged classes, and who are skeptical of the validity of all that claims to be good. That way lies destruction both for the individual and for civilization. In such a situation colleges and universities which will dare to enter on the Christian pilgrimage have a unique and urgent mission." (He was speaking chiefly of State and heavily endowed Universities.)

What are the meaningful objectives which Christianity presents to students? They are not primarily personal comfort, entertainment, or economic gain. The New Testament makes it clear that Jesus kept in mind three aims: to bear witness to the truth, to lead human personalities into richness and fulness of life, and to establish upon earth the reign of God in life. When He spoke of the definite objectives of His life, He said that He came in order that men might have abundant life. And He taught His students to pray for and to seek first the Kingdom of God and His righteousness. These are the high purposes of the Christian student today.

Our task is summed up in the phrase "Christian Education." But just what does this phrase mean? There are elaborate definitions, but I like to think of Christian Education as the progressive search for truth in the spirit of Christ and for the benefit of mankind. This idea suggests:

(a) That the search must be progressive. With man's intellectual and spiritual development there appear enlarged horizons.

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Truth, as we understand it, is not static. There are basic principles of life which are unchanging, universal, and eternal; but our apprehension of these basic principles is partial and progressive. What we consider truth in a particular field of science one day may not be considered truth in another day. For example, at one time we thought we had the truth about malaria. We thought that it was caused by the miasma, or the bad air arising from the decay of vegetation in swampy places, and thus the name—Mal = bad, aria = air. However, we later discovered that that was not the truth, but that malaria was caused by a parasite which was transmitted to the blood of man by a species of mosquito. So the search for truth must be intensive, constant, and progressive.

(b) I may use this illustration also for another suggestion in this definition, that is, the truth we discover is for the benefit of mankind. When this truth about malaria was discovered through progressive research, and when this truth was applied in the form of ridding the country of mosquitoes and curing the malaria, it was truth for the benefit of mankind. Likewise, when truth is applied for the betterment of man, it is in the spirit of Christ.

(c) This definition suggests and demands fearlessness. No man should hesitate to undertake any kind of research because he fears the discovery of what may be embarrassing. The whole truth never has and never will hurt Christianity but Christianity has been sorely mangled by half-truths and falsehoods parading in the livery of whole truth. And if sparks should fly from the impact of truth with traditionally established concepts—what of it? Years ago, James Russell Lowell said "The Universe is fire proof and it is quite safe to strike a match."

But what are the specific and immediate purposes which we seek to inspire in the life of the student? First of all, we want the undergraduate to form a purpose in his heart to be friendly to the truth. We want him to use the scientific method, to express the scientific attitude, and to be loyal to the scientific ideal. We want him to keep his face turned toward the light, to maintain intellectual integrity, and to cherish a regard for the facts in every field in which he works.

Jesus did not say, "Come unto me all ye that are too timid or too lazy to think for yourselves." He said, "He that hath ears



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to hear, let him hear," and "Blessed are your eyes for they see." Or in other words, "If you have a mind, blessed are you if you use it."

A second purpose we try to inspire in the student is the pursuit of a beloved work for which he marshals all his energies, which brings personal satisfactions, and which is rewarding to society. It is a significant day in the student's life when he shoulders his share of the needful work of the world and decides to participate intelligently, skillfully, and helpfully in some field of service. The sense of vocation helps to get out of a man the best that is in him. We need well trained preachers but we also need others—lawyers, doctors, scientists, business men, and so on, who have a sense of mission in their work.

A third purpose which we strive to awaken in the student is the promotion of human welfare through the building of a Christian community. The able student who learns to appreciate and to appropriate our cultural heritage, who loves the truth and has a capacity for sustained work, and who is genuinely concerned about human welfare will help to build a Christian community wherever he lives.

We are living in a time of cultural transition, and all of our institutions are being subjected to critical examination. The church-related college is receiving its share of the criticism. But one thing is true: every year large groups of young people go out from our church-related colleges who are ready to live for Christian purposes and to stand for basic Christian convictions. These awakened and honest young people are the brightest star in the American firmament and the most promising element in contemporary American culture. Some of us think that the future of our national and religious life will be shaped by these enlightened and dedicated individuals who walk in the truth, who explore and develop the highest potentialities in their lives, who minister intelligently and persistently to human welfare, and who are sustained by a reasonable faith in God.



## II. Social Adjustments

By OLIVETTE SUTTLES

Tusculum College

THE theme selected for these meetings seems to me to be a very timely and challenging one, for around us from every side there comes the call for men and women who are equal to the problems of a human society which is endeavoring to work its way through a maze of conflicts and complexities. Until in recent years this world awaited with considerable anticipation the graduate for which it had placed an order—definitely prescribed as to ability and specialized skills. Today, society lost in this maze, cries out for men and women with sufficient strength to build from this confused order a basis for common understanding and for cooperative effort to the end that her course may be charted toward a vaguely conceived world-brotherhood where love, joy, peace and fellowship are the fruits of human endeavor. There is no specification for the product which the colleges are to turn out. The graduate is not told what he is to be but is asked what he is. If he is interesting, he is received into the ranks of the employed; if he is not interesting, he is passed by in perfect indifference and becomes one of the two out of five young people who are unemployed. Rightly, the world looks to us as builders of men. In the health and social development of our students, how are we facing the challenge?

This afternoon's topic suggests many approaches and interpretations but, varied as these are and differing as we do in organizational plans, we shall find ourselves interested in a single objective. In thinking of the social adjustment of our students, I would suggest two considerations: the social environment we are eager to cultivate on our campuses and a consideration of the student who expects to grow in this miniature social order.

As a part of its inheritance, the modern period has fallen heir to a freedom of customs, thought, beliefs and conduct which create the problem of present-day civilization. Many of the social controls which have built strong men in the past are gone. Nothing is to be gained if we mourn their passing; instead we must provide something to replace them. Let us ask ourselves then, to

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what extent and how effectively will the training offered by the church-related college provide adequate substitute controls?

We are agreed that education is a developing process, the most acceptable test being perhaps the extent to which this growth enables an individual to make satisfactory social adjustments. The psychologists teach us that all personalities are to a large extent "group-made"—stimulated and directed to develop their potentialities by the family and congregate groups in which they find themselves. No one of these congregate groups is more important than that social institution known as the college.

Can we, with confidence, invite students to our campuses—assured that the social order about them gives evidence of our having solved adequately and happily the problems of living together? Have we, as teachers, counselors and administrators expressed through this social medium the necessary strengths for full and generous living? Do these truths appear before us in our daily contacts, intensified by confidence and enthusiasm which makes us eager to pass them on to the inquiring youth? That life within us, expressed through the life around represents the human nature which through the vigor and eagerness of our endeavor we strive to preserve and perpetuate. Residential life, where the student acquires and practices his standards of college values, classroom contacts and extra-curricular activities supplement each other in establishing this community where citizenship is built through theory and practice. Do our campuses support in practice what they proclaim in theory?

We must set up a favorable environment which will inspire and call forth the best a student can offer. Besides enlarging his sphere of experience and preparation, this social setting must equip him with ways of feeling and acting which make him attractive to other people, thereby providing a wholesome and stimulating fellowship that encourages his passing on into a larger social order. If he cannot live this period of his life completely and satisfactorily so that he is willing at a suitable time to relinquish it and pass on to the next period, we have done him a grave injustice. Through the kind of life which he knows in each stage, he is made able and ready to undertake the adventure of the next stage. Care must be exercised to negotiate this major transition, four years in college, happily and successfully in order that his

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progress will not be thwarted because of fear, nor will he be encouraged to regress to an earlier period. It is essential then that we examine carefully this social laboratory in which the student tests for himself the business of living with others and sharing the responsibilities of government.

I am of the opinion that our church-related colleges sometimes fail in the very respect in which they ought to excel, namely, in providing the more ideal, Christian atmosphere. The student cannot enjoy wholesome development in a situation characterized by confusion and conflicting personalities. No more is he able to grasp and follow a philosophy of development when there is no clearly-expressed philosophy underlying our educational programs. Obviously such an environment causes him to lack confidence in the kind of development he can expect.

In the absence of cooperative understanding and effort, he finds himself in complete confusion. He is living on our campus with a reality consequently he not only *knows* most about these social conditions around him, he *feels* about them and *thinks* about them. He, better than we, is aware of the weaknesses in our community living and is invaluable in leading us to discover the needed re-organization or redirection of this community life. How often does he sit on our committees or is he called into counsel to point the way?

Increased effort toward a closer coordination of functions and of staff seems always in order. As administrators, there are occasions when we need to correct or confirm our opinions by a check with staff member, faculty or student. What administrative office or officer can alone cope with the problems and complexities of the extra-curricular program? If an overly ambitious student is permitting the "side show to crowd out the circus," cannot a faculty adviser, in whom the student has greatest confidence, be of inestimable value in aiding him to lift himself from his ill-chosen entanglement?

As administrators, the product which concerns us is character and interest in the whole life of the student, but does this product constitute the chief interest and concern of the individual members of the teaching staff? The specific qualities which make an excellent faculty member often interfere with the welfare of the

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social group as a whole. Interest in research at the expense of interest in students, enthusiasm for thoroughness in a special field leading to unreasonably long assignments and demands for high scholarship—these tendencies may be detrimental but if effectively coordinated are invaluable stimuli to student growth. Sometimes the faculty member needs adjustment, encouragement to keep step with the group, as much as does the student. He needs to learn of his characteristics—of the effect which his use of sarcasm or caustic questioning in the classroom is having upon some timid young woman or shy young man who should be encouraged toward more self-expression.

We cannot overestimate the value of a centralized guidance program as a helpful medium which aids the student in integrating his educational experiences. Effective social development comes through experience, but chance experience is, at best, a wasteful teacher. The dean of instruction may advise a full academic load; the dean of students, knowing the student's need for social development, finds him a sociable roommate; the financial adviser, appreciating his financial needs, secures for him part-time employment; the health officer advocates exercise, rest and adequate sleep. To admit confusion, in such a situation, is the least we can do—we must act for economy of energies and sound social practice if this environment is to be the cultivation of a well-integrated growth.

To effect a well-integrated growth, the student must be aided in better understanding himself, his abilities and problems, his interests and needs. Such knowledge and evaluation must be designed to encourage the best possible growth in terms of his own individuality and the fruitful expression of his individual potentialities. In meeting this need, the college must determine how the student may be served most satisfactorily. Supplementing his achievement records, standardized tests are the instruments used as a guide to the process of organizing procedures, selecting the type of experience and establishing the situations which will best serve the welfare of the student. With this end in view, tests serve in diagnosing the student's educational well-being, much as the physician uses his instruments in evaluating the patient's physical health. Perhaps in many cases, the instruments are not so adequate as those within reach of the physician, so it becomes

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necessary that we use them cautiously—as measures with limitations but as the most satisfactory measures available for opening doorways in the student's life.

The results of these tests are valuable, only as they are used wisely, so a trained counselor on our own campus interprets the findings of his tests to a student, pointing out the assets upon which he can build and the weaknesses to which he should give attention. An understanding of self on the part of the student is advantageous, but uncontrolled knowledge of self is dangerous in that it may lead to becoming egocentric—and egocentricity is one of the strongest barriers to social harmony. The student should learn that sincerity toward self and toward others is a valuable asset. It enables him to meet issues squarely, to face them with courage, and to eliminate the necessity of seeking escape, compromising and day-dreaming. Evading the issues of life and attempting to deceive one's self and others are not only cowardly, but are basic causes of personality disturbances and social maladjustment.

Our experience at Tusculum has been that students are quite interested in and effectively stimulated by such a guidance program. College becomes an adventure built around individual needs and interests. It provides an opportunity to delve into the great unknown including the self.

With this self-study as a departure, the student sets out to explore. Perhaps the most significant of these explorations is an adventure in self-dependence. What is involved in being self-dependent? We find power of decision, power of motivation, power of application, strength to form independent judgments and to take independent action. The student strives for a self-dependence which is tempered by a wholesome dependence upon others. He realizes that from their strength he acquires strength; from their efforts, he enjoys the advancement of civilization; the privileges of democratic government, of liberty, and of home. Appreciation of these benefits arouses in him a sense of responsibility to pass on to future generations an increased measure and an improved condition of what has enabled him to become wholesomely self-dependent.

There is, too, the adventure of broadening contacts, of making friends, not all of whom are cultivated for the same reasons.

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From some he acquires strength, to others he would give strength; some counsel, some sympathize, some entertain; some serve him—others he serves.

Democratic living provides another adventure leading primarily to the development of self-control. From his efforts in this direction, he learns that if all people could exercise self-control, this business of living together would be much simpler. Self-control grows out of self-respect and self-respect embodies respect for others.

College also provides an adventure in exploration, exploration of new experiences, of various fields of knowledge and finally, independent thinking. How rich are the joys of delving into Science, Art, Literature, History and Philosophy! The student finds it difficult to progress up-stream against the onrush of ready-made opinions and the wealth of propaganda which descends upon him from all sides. He soon discovers that he must examine seriously, think sanely and evaluate cautiously, remembering the lessons of the past and weighing the alternatives of the future, if he would find truth.

The adventure of acquiring tastes and habits must be engaged in. If through his educational experiences on our campuses, he can discover the arts of good taste and desirable habits, we can be confident that he will bear the marks of a truly educated person. Gentleness in speech and manner; a reserve which commands respect; an open mind, fair play, habits of punctuality, of loyalty, of dependability, of thoroughness,—and the list goes on. They become the warp and woof of the pattern chosen for his personality growth.

He faces the adventure of developing resourcefulness. What does this involve? He finds in it courage to attempt to appreciate the new; to develop a deeper meaning to life. Ingenuity? Yes—the ability to be ready for whatever situation one meets. Initiative? Yes—the self-starter on which one depends, that dynamo which makes of him a student who helps to carry the load rather than one who must be carried. And there is optimism—an element of resourcefulness which provides joy and strength for the day's task.

If we encourage our students to pursue these adventures successfully, we can send them out, college graduates who have some-

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thing to offer which the *average* has not—fitted for richer living and for superior work wherever circumstances place them.

Fundamental in the approach to the study of every student is a health examination. Impairments or defects needing correction should be given special attention—an essential in order that these students may not, too frequently, because of organic or functional deficiencies, find themselves in discouraging situations. A personality seldom begins to show reclusive tendencies until it has met with some degree of failure in personal adjustment. The student may graduate with his mind filled to overflowing with facts but what has been gained if this intellectual development has been shackled by interests which are narrow, and vision which is limited? What if he has developed a feeling of inability to cope with life's problems, to compete with those around him, and personality traits which have made him unpopular with his college mates? Success in social relationships is the most valuable stimulant to satisfactory social development.

Jane Addams has said, "There is nothing after disease and a sense of guilt so fatal to health and to life itself as the want of a proper outlet for active faculties." Each day must create new experiences and new interests which are blended and directed toward a very definite goal in life. Students who dissipate their energies, who do not direct wisely their desires and choices, who set ambitions and goals beyond their reach, invite disappointment, discouragement, failure, and thereby complicate the process of social development. Poor health, unhappiness and an undisciplined imagination, which nourishes fear, usually travel together. Students do not contribute to their development if energies are devoted to romanticizing the past. The student who will be happily adjusted socially must strive to avoid conflicts in his own nature. One makes mistakes to be sure, but viewed in a wholesome light, mistakes provide both the occasion and the challenge for further development. The greater the student's interests and activities, the greater are the possibilities of developing self-control and emotional poise. A sense of humor is valuable, too, in that often it serves as a "shock absorber," enabling one to maintain balance, to escape outbursts of emotions and to get a better perspective of life.



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The successful personality must be built upon wholesome attitudes, a healthy interest in living, and high ideals coupled with a profound appreciation and enthusiasm for the best that life can offer. If we can encourage in our students development along these lines, then they are equipped with a philosophy and abilities which will enable them to realize the strong points of their personalities and to make continuous satisfactory adjustments to the ever-changing physical and social environment about them. Surely we can encourage no more attractive goal in life than that of a wholesome personality, well-integrated, well-adjusted, adaptable, efficient, consistent and happy in its expression whether that be through art, science, medicine, teaching, government, the ministry, commerce or the casual contacts of daily life. One of the greatest masterpieces is artistic living.

### III. Cultural Adjustment

By ARCHIE M. PALMER

President, University of Chattanooga

THE first concern of the college which recognizes its cultural responsibility to its students is to provide for their mental and spiritual growth, to afford them educational opportunity of a high order under wholesome Christian influence, to guide them in their search for the good and abundant life.

We who are concerned with Christian education, whether in a church-related college or in an institution not specifically related to a church but definitely Christian in character, share the conviction that it is not enough to impart knowledge, we must in addition so direct knowledge as to give to our students a sense of personal responsibility, an awareness of moral obligation, a definite desire to make some contribution toward the improvement of conditions for the betterment of mankind, toward cultural adjustment for the larger world beyond the college, for the whole of life.

The college should endeavor to send its students forth with a broad understanding and an appreciation of the major forces of our civilization, intellectually and emotionally adjusted to home and community, possessing inner resources for the enjoyment and enrichment of life, equipped to meet new situations and think [ 44 ]

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them through, capable of continued growth and readjustment in the face of changing conditions.

As the head of an institution of higher learning, I am naturally concerned with the function of the college in the cultural adjustment of its students, in their acquisition of a liberal education. Let us consider for a moment the aim of the liberal college. What is its purpose? What does it hope to do? What rôle does the college play in the acquisition of a liberal education? These are questions which have been raised and discussed by educators and thoughtful men and women everywhere and will continue to be raised and to be discussed until the end of time. Old truths ought from time to time to be re-examined and the results of modern experimentation re-appraised, and each person must (if those truths and those experiments are to have any real value for him) envisage them from his own point of view, apply to them his own philosophy of life, phrase them in his own words.

One thing the college cannot do: it cannot provide the members of its student body with a liberal education—that is for each individual the business of a lifetime. A liberal education is not and cannot be a series of studies or a group of intellectual activities extending over a definite period of time and ending, let us say, after four years spent in a college or university environment.

What the college can do in four years is to furnish an introduction to a liberal education. It can teach its students the meaning and the importance of the liberal ideal; it can lay the foundation upon which cultivated tastes may be developed. Education requires time; it is a process of slow maturing.

Students in our undergraduate colleges are exposed to a wide variety of course offerings designed to awaken in them an interest in the acquisition of a liberal education and a desire for further mental growth. Through the study of language and literature, of philosophy and religion, of history and sociology, of natural and physical sciences, of those various expressions of beauty known as the fine arts, these students are encouraged in the development of a habit of intellectual activity.

Whatever the curriculum chosen and whatever the particular approach employed, the college aims at certain fundamentals without which no student can acquire even an introduction to a

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liberal education. I believe we will all agree that the cultivated person should possess a general acquaintance with the great body of human knowledge, with our historical background and social ideals, with what has been accomplished in the various fields of human endeavor and how those fields are inter-related. (In the process there will be revealed both the amazing diversity and the ultimate unity of human knowledge.) While in college each student chooses certain limited areas for concentration and acquires as much definite and special knowledge of those areas as possible.

Such studies should implant a reverence for truth wherever it may be found—the truth that lies hidden in the past and can be discovered only through patient and skillful research; the truth that in our time is so often distorted and disguised by propaganda; the truth that is revealed by mathematical computation and scientific experiment; the imperishable truths of philosophy and religion. The college experience should inspire the student with an abiding respect for truth and a positive distrust of half-truth.

And this brings us to another important benefit of the college experience—independence of thought and intellectual honesty. It is all too easy in our day to depend upon others for our opinions. This is an age of pre-digested facts, of short-cuts to knowledge. We have the ready-made expressions of political commentators, digests and reviews of books and even of magazine articles, criticisms of plays, musical performances, and art exhibits, tabloid popularizations of every known subject. Certain of these have their value but they should not be substituted for the real thing, lest in their abuse they cripple the ability to form independent judgments. We can get practically anything we want second-hand, with a minimum of personal effort but also with a minimum of personal profit. The student in college learns—or should learn—that in the realm of the mind there is no substitute for individual effort and that the person who has experts do his thinking for him is cheating himself of untold wealth in enjoyment and in intellectual growth.

Curiosity, that priceless possession with which every normal young person is fortunately endowed, is too often allowed to atrophy and to be replaced by passive acceptance. Surely the

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college experience can do nothing of greater immediate and ultimate value than to foster intellectual curiosity, stimulate a desire to know what the world was and is and may be, and constantly to ask why. Four years of college can never satisfy the questionings of an alert intellectual curiosity, but they may make it a life habit to hunger and thirst after knowledge.

Still another essential of the liberal mind is tolerance, freedom from prejudice. Young people—as well as adults—are too often bound by prejudices resulting from lack of experience or from narrow environment, preconceptions about science, about history, about religion. The college experience should free their minds from such restraints and encourage catholicity of ideas, appreciation of individual and group differences, tolerance of new ideas and unfamiliar points of view.

It may be that a man is best judged by his tastes, by what sort of thing gives him pleasure, by his likes and his dislikes. And so I should say that an important part of an introduction to a liberal education is the development of a taste for that which is fine, of a capacity to enjoy the best.

If a college freshman gets more pleasure from reading a pulp magazine than from reading, let us say, Tolstoi's "War and Peace," his teachers do not give him up as a hopeless case. They attribute his preference to immaturity and to insufficient acquaintance with the works of the best authors. But if, after four years of constant exposure to fine literature, the college graduate still remains immune to the power and beauty of great writing, it is clear that at least as far as literature is concerned—and probably in the whole realm of aesthetic appreciation—while he may have been introduced to a liberal education, he never will make its acquaintance.

It is the business of the college to give the student as much contact as possible with great books, with fine music well performed, with masterpieces of painting and other objects of art. Such contact is invaluable, but contact alone is not enough. Intelligent interpretation by teachers qualified in their fields must make clear the reasons for the greatness of one piece of work and the mediocrity of another. And, further, there must be a conscious participation on the part of the individual himself in the development of appreciation and good taste.

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After four years of such experience the student may be expected to have learned to discriminate between what is fine and genuine and what is mediocre and shoddy, and to have widened and deepened his capacity to appreciate the best. He may then find abiding satisfaction in an etching by Rembrandt or a portrait by Velasquez; he may find his pulp magazine less exciting than a sea tale by Joseph Conrad or an epic novel by Thomas Mann; he may possibly even turn his radio dial away from a "hill-billy" tune to listen to a Beethoven symphony or a Mozart concerto.

This is not to imply that one individual should be expected to enjoy all forms of expression equally. Some otherwise appreciative persons are insensitive to art or are bored by music. But if they are persons of cultivated taste they recognize that these lacks are in themselves and do not attribute the enjoyment of others to hypocrisy or mental aberration. And at least in some fields of intellectual and artistic expression they find pleasure, and pleasure of high order.

The acquisition during the years in college of such experiences and attitudes as I have mentioned we may recognize as constituting an introduction to a liberal education: (to summarize) general acquaintance with the whole field of human knowledge; concentration upon some limited area; reverence for truth; independence of thought and intellectual honesty; intellectual curiosity, freedom from prejudice; capacity to appreciate and enjoy the best that life has to offer.

Now, in this brief discussion of the foundation stones upon which a liberal education may be built, there are certain omissions that will occur to many of you. One in particular deserves attention. We have so far considered the student as an individual with obligations to himself alone, seeking to develop his own capacities for thought and action and enjoyment. Of course, this is only part of the story. His experience in college will have failed of its purpose if it has not made him aware of his responsibilities to society. To enjoy one's own life deeply and fully, and also to make to the life of society at large some contribution of genuine worth—that is the two-fold purpose of those who would know the abundant life. It is the function of the Christian college to inculcate in its students this social ideal.

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A college has failed of its highest purpose unless it has developed young men and young women aware of their responsibilities as members of a democratic society, ready and willing to apply their talents and their training to the problems that beset our times. There is a growing conviction abroad today that democracy is on trial, that the steady rise in the power of dictatorships constitutes a definite challenge to those governments based upon democratic principles. Democracy must defend itself through the sheer powers of intelligence, courage, and moral conviction. Education alone can accomplish this end: education of the few for constructive thought and for leadership; education of the many for responsible selection of leaders and loyal support of those leaders.

As we look abroad today where triumphant dictatorships are warring for ever greater dominion, where human life and liberty are without worth, where men dare not speak their minds or choose their friends or worship their God except as the State dictates, we cannot but realize how fortunate we are to be living in a country that still possesses its heritage of freedom, and resolve to search for some guarantee against the victory of such forces of evil in our own land. The only hope that presents itself is education, above all education of our ablest young people in the colleges. The future of democracy depends upon the body of young men and women of courage and good will, educated to the highest causes of peace and freedom.

In a letter, written shortly after he had assumed the presidency of the newly formed United States, George Washington expressed in no uncertain terms his recognition of the importance to our country of institutions of higher learning. He said in part:

“Among the numerous blessings which are attendant upon Peace and as one whose consequences are of the most important and extensive kind, may be reckoned the Colleges and Seminaries of Learning. . . . In civilized societies, the welfare of the state and happiness of the people are advanced or retarded, in proportion as the morals and education of the youth are attended to; I cannot forbear to express the satisfaction which I feel on seeing the increase of our seminaries of learning through this extensive

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country, and the general wish which seems to prevail for establishing and maintaining these valuable institutions."

As students the members of the graduating class of any liberal arts college have all had approximately the same opportunity to become cultivated men and women. Yet, as we all know, some of them will never approach that high estate. They will on graduation close their books and close their minds. They will join the rank and file, the great body of average individuals. They will feel that, having obtained their degrees, they have completed their education.

Others in the group, aware that for them education has only begun, will continue their pursuit of truth, their enjoyment of the beautiful and fine, their attempt to make their rich experience somehow valuable to others as well as to themselves. Upon them rests the obligation of the privileged. For surely, those most privileged are the possessors not of material wealth, but of trained minds and cultivated tastes and high ideals. They are the true aristocracy of our day. If they love good books, they support libraries; if they enjoy music, they sponsor civic music programs; if they admire fine architecture, they seek to secure the best for their communities; if they are aware of social and political injustices, they do their part toward the betterment of conditions. Their introduction to a liberal education has not remained an introduction only,—it has become a reality.

Our Christian colleges, be they church-related or independent of such relationship, possess the spiritual resources to provide their students this cultural adjustment, this introduction to a liberal education. It is their responsibility and their obligation so to organize and direct their institutional program and their influence as to provide these essentials of student development, and thereby justify their existence.

## IV. Vocational Guidance

BY JAMES C. KINARD  
President, Newberry College

THE old idea of the value of a liberal education for the sake of culture and refinement and the liberalizing of one's outlook upon life has been just about swept into the wastebasket. Many

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a high school graduate today measures the merit of an institution by its answer to the question, "What kind of job can you get me and how quickly can you get it?" Consequently, there has sprung up a mushroom growth of short-cut courses to enable a student to get a job within the shortest possible time. We used to think that it was our primary task to help a student make a life. What he wants is to make a living and a good one at that.

But we must have students. And so our liberal arts colleges stand in grave danger of transforming themselves into trade or professional schools. There are those who tell us that it is foolish and futile for us to offer any courses that do not put money into the student's pocket.

There is hardly any question that we shall have to meet this demand. We cannot hope to sweep the tide back with a broom. But I don't believe that it is necessary for us to lose either our entity or identity.

May I suggest that the church-related college is under obligation to respect this demand for vocational guidance in modern education and that the responsibility is four-fold: to help the student choose a vocation, to prepare for it, to get a job, and to make a success of it.

As to choosing a vocation, I suppose that the majority of our entering students do not know just what they want to do. And so our first two years of work are largely fundamental courses, necessary to the establishment of that foundation of mental ability without which no man, however skilled he may be from the technical standpoint, can ever hope to be eminently successful.

During this formative period of exploration and self-finding, is it not the obligation of the College to acquaint the inquiring student with the various vocations, their requirements and opportunities? But there must always be this distinguishing difference between the church-related college and any other type of institution, namely, the church college must apply to that vocation a two-fold test. One is that we must seek to guide the student into the choice of a vocation that promises him personal contentment, that will enable him to enjoy the rich rewards of a job well done. I think I would be much happier to know that I had dug a good ditch than that I had designed a poor cathedral. The

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other test is that the vocation shall provide the student with opportunity to be of some use to his fellowman. In some colleges this is done by the personnel department, in others by a faculty committee, and in still others by individual members of the faculty but always under some centralized direction. I know one college where the students are given the privilege regularly of hearing representatives of various trades and professions talk about their work. But that college is careful to select no such representative who would place the value of the dollar mark above that of service to the community.

Then comes the preparation for the vocation. The chairman of the committee on admissions in a medical college told me once that he always gave favored consideration to the applicant who could present credit for more than the merely technical training required, that while a knowledge of History or English or Mathematics might not be necessary in diagnosing a case or treating a patient, a liberal education nearly always insured better work in medical school and greater success in the profession. How often have we seen a student enter school to prepare for some narrowly specialized field only to wake up in a year or so to find that he really wanted something else. It is our job to show these young people that the successful secretary must know more than the technique of shorthand and typing, that the lawyer who wants to go far must be familiar with far more than the rules of procedure, that the textile executive must be able to do more than to fix a loom; that however skilled his hand and keen his intellect, that man goes farthest who knows how to make every masterpiece of the scholar his own willing and obedient servant.

Then we must help the student get the job. This does not mean that we must become glorified employment agencies. But after we have worked with a student for four years and have helped him to find himself then it is our obligation to aid him in finding contact with the kind of work for which he seems best to be fitted. Prospective employers, realizing that we receive no commissions for placing graduates, know that they can rely upon our recommendations. I believe that it cannot be disputed that the percentage of graduates from our church-related colleges who secure positions is at least as high as that in any other type of institution.

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Our fourth obligation is to follow up that graduate and to help him make good after he lands the job. That is the most difficult part of the task, for so few of us have the facilities for carrying on this work. But it should be an objective toward which to work, keeping in touch with our graduates. Our responsibility for the welfare of a student does not end on the day we hand him his diploma.

I know that sometimes in the face of the glory and glamour of new brick and stone with which heavily subsidized state institutions are able to dazzle bewildered high school graduates, we are tempted to despair. But we have a good cause. There is a swing of public opinion back to the value and the validity of Christian education. Who can measure the worth of an institution directed by men and women who are Christian and not ashamed of it, who interpret scholarly knowledge in the light of Calvary, who daily walk before their students in the way of the Master, who would not dare to cast slurs upon the Church of the Living God, who refuse to parade in the pharasaical robes of the pedagogical Judas, or to undermine the trusting faith of youth with the insidious whisperings of the doubting Thomas, or the innuendo of the blatant brain coated with the cancerous conceit of the fool's philosophy that there is no God, that man has no higher responsibility than subservience to his own selfish desires, a college that seeks day by day by precept and practice to show students how to transform faith into fact, creed into character, doctrine into deed and worship into work.

Vocational guidance? Yes, but the yardstick must be, the heart of education lies in the education of the heart.

# What Christian Work Means to Students

This is the beginning of a series of statements coming from the pens of students. The editor asked secretaries working with students for their evaluation of Christian work with students. On this subject there will be more statements in future issues, besides statements on other subjects.

## I. Scanning a Student Center

By SUZANNE FARNUM

University of Wisconsin

NO student comes to college with the idea of giving anything. He's even considerably vague about what he expects to get. During his first weeks of college he rushes around with his mental pockets full of high school standards, preconceived notions about what college should be like, and parental injunctions. He's liable to grasp at anything which seems familiar and at all like the already seemingly superior things at home.

He usually shows up at a student church center for an open house during Orientation week and when he's handed a card during registration he'll mention his religious preference as he mentions his race, sex, and mother's maiden name.

Then, quite generally, he sits back and says, "Well, what do you have to offer?"

At St. Francis' house at the University of Wisconsin, and this is generally true of Episcopalian student centers all over the country, we make our position quite plain. In the first place we are not a consolation club for the social misfits on the campus. The house is determinedly not a refuge for those who have been "black-balled" by sororities and fraternities, nor is it a dating bureau for the lonely. The life of the center revolves about the Chapel, and all other activities are secondary.

However, the student vestry which is elected by the Episcopalian students every year and whose membership is usually divided pretty equally between the "Independents" and the

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"Greeks" realizes the importance of a certain amount of social life. The mere presence of a student church isn't enough to counterbalance the rare joy of staying in bed all Sunday morning—especially if Saturday night has been exciting. The student must be made to feel as much, or even more, at home than he does in his parish church.

And so the vestry tries to keep a perpetual spirit of Open House through serving tea after classes in the afternoon, sponsoring Sunday night supper programs, occasional parties, and other recreational features.

Even the most outwardly sophisticated student is glad for a place where he can go and air his troubles, where he can feel at ease to study with both women and men without the expensive formality of a "date." And most important of all is the privilege of talking over his troubles and problems with the Student Pastor who is interested in him and often able to be of real help.

But far and above the social life, the reason why the Episcopalian student house on the Wisconsin campus and on other campuses throughout the country has a high degree of student participation is the assistance the student receives in correlating his intellectual advances in other fields with a better understanding of the services and creeds of the church he has known since childhood. It is this intellectual transition from Sunday-school Christianity to adult membership in the Church which keeps collegians faithful to their church duties during their college years, and makes them look back on their student center with gratitude after Commencement.

## II. The Center of Activity

By CHARLES MYERS

Baylor University

IN thinking about "What Christian Work Means to Students," I can say that in the majority of cases I have known, with the real student it is the center of the sphere in which he lives. I contend that every student should be well balanced and without some training religiously he cannot be well balanced. So for the sake of the well rounded personality one needs the Christian

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work. We have stayed up all night and prayed for God to come into the life of the highly intellectual person in order that he might have peace and might use what he has to the best advantage. Then we have seen that intellect dedicate his talent to God and watched an entirely new person walk on our campus. There was but one thing that could have caused the change. No person is a student in the true sense of the work until he participates in some religious work.

It has been our privilege to come in contact with a large number of students who are placing emphasis on their Christian work and since personal testimony is the best argument we can offer, we want to give you a few personal experiences.

We watched the leading students on our large campus, leaders not only scholastically, but in extra-curricular activities as well, go to the colored section of our city and gather about fifty colored children around them to tell them of the love of Jesus. This was not an unusual occurrence but one that took place every week. We watched them as they went to a county supported hospital. They went into a room filled with men whose faces were hidden behind blood soaked bandages covering cancers that were slowly but surely eating out their very lives; and there they testified of the incomparable love of Jesus Christ. Then inquisitively I asked them why. They said that after God had been so good to them, they couldn't live unless they did something for Him. To these students, Christian service was their life.

I walked down the stairs with that star football player on one of our major teams of the United States. So far they had had an undefeated season and all the country was singing their praises. He put his arm about me and told me that he had rather win one soul to Christ, for whom he was willing to die, than to score thirty touchdowns for his alma mater. To this one, Christian service was by far the most important activity in which he was engaged.

Then we watched the young man who sacrificed his good grades in order that he might give more time to his Christian activities. At the end of the year he said he had thought about his choice and was so thankful that he had done as he had because there were some things more important than grades and to him Christian service was.

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We hope by these experiences that we have shown you that to the student whom we know as high type, Christian service comes first and calls for the best that we have. We are aware that our scope is limited, but we earnestly pray that this spirit might be predominant for every college campus. For if our world leaders tomorrow do not realize the value of Christian service, then where goes our world.

### III. Opportunity for Fellowship

By NANCY CHAMBERS

Illinois Pilgrim Fellowship

A GREAT many Christian young people find college years to be the most critical time in life. Up to then, most of them have been reared in fairly sheltered Christian homes, where they have been taught what is right and not allowed to do what is considered wrong by their parents. It is a difficult change to be thrown into the hectic college life where fraternities are screaming to these young college people that they must do this; college professors are telling the students that they must believe this; and they, alone, away from their sheltered parental roofs, must decide what they are going to do and what they are going to believe. These Christian young people are sorely tempted to think, since they see college people drinking, cheating, scoffing at religion, throwing ideals away completely, that they, too, must do these things if they are to have successful college careers. Young people's ideas and ideals must necessarily be broadened by what they see, hear, and live in college, but there must be a check.

Too many young people, seeing that the ideals and philosophies which they had naturally accepted from their parents will not work without adjustment, throw over these high ideals and go to the opposite extreme instead of thinking the matter through and working out the real truth. It seems to me that, at this point, the Christian work in colleges is most helpful. It acts as a stabilizer to bewildered students in the midst of this hectic life. Through the counsel of the pastor and other Christian workers and through association with other college students who are accepting the challenge of Christ, these young people come through college with enriched lives and a deeper, more real faith in God.



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The Christian work in our colleges gives those students who really care an opportunity for fellowship with each other. These young people who are interested in the same things are given a chance to play together at parties, to work together on committees, to talk together in forums and discussion groups, and to worship together at church. They give each other courage to go on living the Christian way, even in college where it is so hard.

If our college churches did nothing else but offer truly fine worship services on Sunday mornings, they would still be filling a greatly felt need. The Sunday church service gives the college students an hour of peace and restfulness after a week filled with the rush of college life.

My college has meant more to me because of the Y.M.C.A., the campus religious organizations, the college church, and my friends in the Christian work. I have received a certain joy from college which would not have been complete had I not included the church in my extra-curricular activities. I am sure many other college students all over the United States would echo these words.

The Christian work in our colleges is helping students through the most critical period of their lives. It is giving them a more workable religion and is aiding them in formulating a Christian philosophy of life that will work. It is helping these college students to make adjustments so that they can live happy lives. Can anyone say, then, that the Christian work in colleges is not truly important?

## IV. A Stabilizing Factor

By FRED MATHES

The University of California at Los Angeles

IT may well be a true observation that no one is ever so mixed up, mentally and spiritually, as a student. A person in any walk of life who has ceased to actively acquire new knowledge, no longer applying himself to increasing breadth and depth of mind and character, has settled into a definite level of intellectual and spiritual living. His religious ideals, his attitudes toward life's problems becomes set; his mental household goes about its regular routine. But the mind of a student with the constant flow of

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strange ideas and viewpoints remains in disorder and partial turmoil. The disturbing prospect of moving from one city to another, with its new arrangements and uncomfortable shifting may be likened to a process of earnest study, where old environments must be abandoned for new, where familiar prejudices and convictions must be changed for new and broader attitudes.

In these days with college education becoming more accessible to youth throughout the country, one hears a good deal about the difficulties of adjustment a young man or woman faces when university courses upset religious and social principles instilled early in life. Well known dissipations of college life of all degrees of flagrancy testify to the deterioration of moral fibre possible when the old landmarks—home and church influence with their accompanying familiar attitudes—are largely replaced by the rapid-fire curricula and succeeding social whirl of college life.

During this period in the life of a youth great opportunities for development are presented side by side with grave dangers of moral disintegration. In periods of stress of any sort, nothing is so capable of maintaining moral balance in an individual as some noble purpose or principle. Memory of a wonderful mother, love of a trusting family—this sort of thing has sustained men through upsetting periods.

Nearly two thousand years ago a man—heralded as the Son of God by His disciples from that day—offered mankind a way of life which has never been approached for sheer sublimity. Most of the inspired motivations of history that have driven men into heights of noble action have derived their brilliance from elements drawn from the teachings of Jesus.

An individual may live his life in the service of many gods, small and large. His goals may be in terms of many and various aims. All about him stand the gods of wealth, power and the thousands of individual passions. Infinitely above all this is the principle of Christianity.

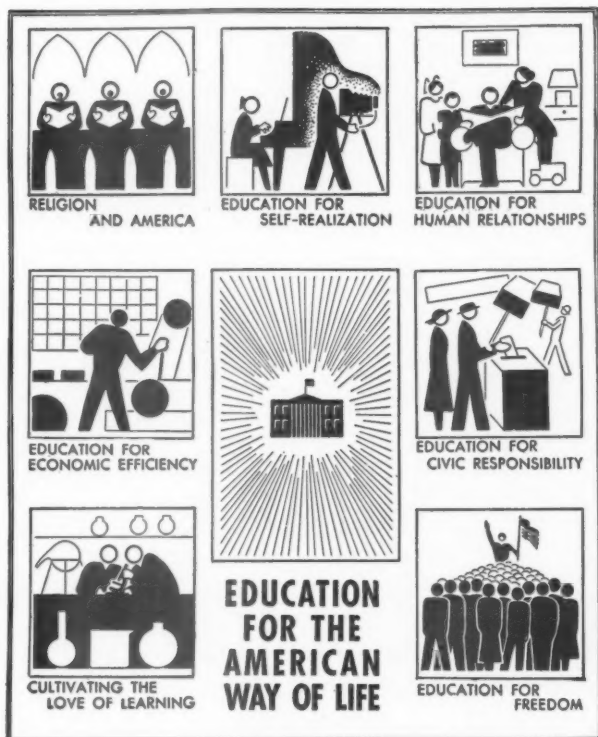
To the young scholar in line before the registrar's window we need to make this clear. Just as a ship has a rudder, as a star has a course, so must he have a guiding life purpose. He must be prepared to fit the knowledge he is to gain in those halls to a pattern—if it is only in the inferior service of pleasure. He must

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interpret great quantities of unrelated data according to some all-pervading standard or he, as will any human being anywhere, will become lost, perhaps hopelessly, and will flounder around in purposeless study and useless living.

Where students are living in pursuit of the Christian ideal, no longer do the dangers of losing oneself appear great. There may well be clash between the factual teachings of science and the tradition with which the Church has shrouded the religion of Jesus; there can be no clash between that same science and the principles of Jesus. Does the student seek a goal in life? Christianity demands industry and never ceasing effort. One may study accounting to earn bread for his daily needs, but he must devote himself to the Christian ideal in order to live in the full joy of divine achievement that is the God-given heritage of mankind. Is the young economist concerned with social and economic matters? Let him examine his alternatives in the light of Christian ideals. To the student the Christian life may become the great equilibrating dynamic drive—the unit of measure for all moral yardsticks—the key for action—the reason for living and the manner of living—the main central fibre about which all the minor cords and fibres of life weave themselves. And in this light let us recommend the Christian ideal to our young people as the most sensible, the most efficient, the most satisfactory, and finally, the most sublime way of life known to the minds of men.

# American Education Week, 1939



## *General Theme*

Education for the American Way of Life

## *Daily Topics*

*Sunday, November 5*.....The Place of Religion in Our Democracy  
*Monday, November 6*.....Education for Self-Realization  
*Tuesday, November 7*.....Education for Human Relationships  
*Wednesday, Nov. 8*.....Education for Economic Efficiency  
*Thursday, November 9*.....Education for Civic Responsibility  
*Friday, November 10*.....Cultivating the Love of Learning  
*Saturday, November 11*.....Education for Freedom

## THE PLACE OF RELIGION IN OUR DEMOCRACY



This cartoon, drawn by GORDON KOCHER, Mission High School, San Francisco, California, was given second honor award in the American Education Week Nationwide High School Cartoon Project, conducted by The National Education Association.

# The Church and Its Higher Education in a Democracy\*

By RALPH COOPER HUTCHISON

President, Washington and Jefferson College

THE continuance of democracy upon the earth is threatened. It is the smuggest kind of folly to assume that our nation is exempt from this tendency. A rising tide of despotism, absolutism, fascism (or communism) and totalitarianism has swept away one democracy after another. These forces respect no national lines. Public and popular desperation, demagoguery, sectional greed, individual ambition, and war are among the forces which create the totalitarian state. These forces are in operation to greater or less degree in every nation. They are definitely and obviously operating in these United States. Now there appear in our own sky the shifts of light which may precede a dawn of fascism. These forerunners include the increasing indebtedness of the nation, the inflation of credit if not of currency, the regimentation of agriculture, industry and business, the unchecked and indiscriminate participation of government in business, the enormous growth of governmental bureaucracy, the malignant power of pressure groups representing classes or sections, the increasing support of charities and institutions with state funds, the unprecedented subsidization of millions of individuals on one pretext or another, and finally the definite, open and obvious preparation for participation in foreign wars—these are among the forerunners of the totalitarian state. Many men of all parties and creeds agree that our democracy will not survive our participation in another world war. All agree that this is a time to strengthen democracy and to show intelligent concern for its maintenance at least in our nation.

From a historical and philosophical point of view it is appropriate to consider the function of the Christian church in a democracy because many of us believe that democracy in its modern

\* Address delivered at the Popular Meeting on Christian Education, The Presbyterian General Assembly, Cleveland, Ohio, May 28, 1939.

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manifestation is the result of Christianity. Pre-Christian and the pagan philosophy evaluated individual men in accordance with their position in organized society. If he was a king, or a chieftain, or an officer, or an owner he was significant and important. If he was a servant, or a slave, or abjectly poor he was of no significance. So long as human values were so esteemed, democracy as a permanent working principle was impossible and absolute despotism was inevitable. This proved true save in isolated, temporary and peculiar cases. Christianity, however, introduced a new philosophic principle to the effect that every human soul was of infinite value. Moreover, Christianity maintained that such value was not derived from position or ownership but rather from intrinsic merit, from a man's goodness of mind and heart and through his own personal relationship to the God of the Universe. When down-trodden men learned that they might be as significant as kings, that serfdom was man-made and unreal, then was democracy born. Democracy has always grown from this philosophic teaching of Christianity. It will always continue to spring from the Christian teachings. The dictators of Russia and Germany are logical and right. If they would defeat democracy ultimately they must abolish the church of Jesus Christ. We therefore have a great stake in democracy and there is an obligation at this turn in world events that we consider and reconsider our present function in the maintenance of democracy.

### I

In the first place, it should be pointed out in no uncertain terms that the danger to democracy is not from without. It is, in the case of our nation, from within. No totalitarian state plans to march in and destroy democracy. It is we who plan its destruction. Democracy here at least, if it breaks down, will break down of its own weight. Democracy's threats come from those who enjoy the privileges and liberties of democracy. They are from pressure groups representing capital or representing labor, representing agriculture or industry, representing this section or that—from groups determined to bend the functions of government to the benefit of their group at the cost of all others. Our danger is from demagogues who promise eternal and unlimited

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plenty in return for votes. Our danger is from our own greed which leads us to spend money which we do not have, prepare for wars which will destroy us and sacrifice principle and future for present security and profit.

If the danger to democracy lies in predatory groups and greedy individuals, then democracy can be saved by any power which will create men who are socially minded and unselfish—men who are prepared to serve rather than to raid their neighbors and their fellow citizens. Where lies the power that will make men good, and unselfish? So far as we know, the only power which will change the heart and will of man is the power of God. The only effective revelation of that power with which we here are acquainted is through Christ and the redemptive power of the Holy Spirit. This then is our task in a democracy—to release that power that men of good will may be raised up for the leadership and for the citizenship of the nation.

It is definitely not the task of the church to solve the political and economic problems of the democracy. The church has already done too much of that and has done only harm. The church, as such, has neither competence nor skill in these matters. Its essays into these fields have been pathetic, its participation inglorious, its pronouncements bromidic. When church reforms government, government deforms the church. But the church can raise up in the future, as it has in the past, an increasing number of men who in their capacity as citizens, as members of this group, or that, as members and leaders of political parties will stand relentlessly for a square deal, for honesty, for integrity and for righteousness. The church can raise up men who will solve the problems of democracy.

Without mention of the colleges of the Presbyterian church and the work of the Church's Board of Christian Education in the universities, we have thus defined their great function and value. If such leaders and citizens are to be raised up by the church then inevitably we must carry on our mission among the men and women in the colleges. We must penetrate with this evangelical force and power onto every campus. Our university work is consecrated to that purpose. But we must go farther and maintain those institutions where the Christian motive can be more

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dominating. Here our church colleges assume a supreme importance. In those colleges the Christian motive and philosophy and conviction can be made central. Here the congenial environment may be established and the Christian truth presented and sustained without question or limitation. This is a supreme responsibility of the church. Either Christianity has power to change men or it has not. If not, we should close not only our colleges but our churches. If it has, that power should be released and Christian colleges should be ablaze with its flame.

But here a word of warning is necessary. A college cannot be kept as a church college unless it is supported by the church. A college cannot be kept Christian unless it is supported by those concerned with the Christian program. There is no subtle kind of emotionalism, no hoary tradition, which will keep any college in the church if the church refuses support. He who pays the piper calls the tune. We must either support church colleges or we must surrender them to those who will.

## II

Our church colleges have another, a peculiar and hitherto unrecognized function in the democracy. They are essential champions of free thought. Fascism always proceeds by gaining control of the institutions of free thought. Totalitarianism always takes over the control of the courts, the press, the schools and colleges and finally the church. Fascism cannot continue indefinitely while any of these are free. All thinking must be controlled and all institutions of thought must yield to the dictation of those in political power.

That our schools and colleges have enjoyed a fine freedom from political interference is recognized. We are proud of this fact. There has been some political interference in the public schools, some in state universities and a great deal in state teachers colleges and normal schools, but placed in contrast with the system in Germany or Russia, this political interference seems and is inconsequential. But the reason for this freedom is not generally recognized. The reason is that we have in America a great group of church-related and independent colleges and universities which have set the standard of freedom. These universities and

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colleges receive no support whatsoever from the government. They are not and never have been particularly beholden to the government, the state, to the officers of either. They are subject to the laws of the state but the fact that they accept no subsidy from the state makes them the most gloriously free institutions that the world has known.

They have set the time for America. Because of their standards and their freedom, a similar standard is professed in state universities and municipal colleges and even in the public schools. As long as they all remain free from dictation by those in political power, we cannot have the fascism which has conquered so many other nations.

The crucial point here is again that of support. Our church-related colleges must either be supported by the people in the church or they must turn to the government. A new crisis has arisen. Confiscatory taxes are eliminating the source from which these colleges were supported, namely the surplus wealth of individuals. This deprives those colleges of their support now or promise for the future. To add insult to injury, the various units of government are, after appropriating these funds, turning them back with unprecedented and unjustified largess into the creation and over-development of competing institutions.

Thus the taxes of the people are multiplied in order that money may be poured into competing state institutions such as the junior college, the municipal college, the state normal school and the state university. These in turn compete with and may crowd out the independent college which has been doing the job at no cost to the tax-payer. This is indeed a vicious circle.

The result is the financial crisis within the independent colleges and universities. Many are turning with longing eyes and outstretched hands to the state. There are bills pending, for instance, for state support of Catholic schools and there are proposals for state support of the heretofore independent colleges. Curiously enough, the state is usually eager to extend such support. To support more colleges and universities means for the politicians more influence, more patronage and more control. It will be a case of those who are hungry turning to those who are all too eager to feed them.

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. Again the old principle applies. He who pays the piper calls the tune. The colleges of Germany were state supported. They were as free in thought as are our state universities. But the time came when the government denied that freedom and every university acquiesced. There was no choice. They were subsidized and therefore they were not free. They never had been but it took fascism to prove it.

Fifty-three of these independent colleges in America are Presbyterian. We have had more but we lost them because we failed to support them. These great colleges which we now have are not being supported by the Presbyterian church. They receive a pittance which is nothing more than an acknowledgment of relationship. They are hanging onto the church by their sentimental teeth. It is our responsibility to support them, to make them strong for an age of stress and crisis, to make them worthy of the Christian name which they bear. Unless we do so, many of them may disappear. This seems inconceivable but it happened to those glorious academies established by the church but swept away in the tide of public and secular education. This also can happen to the colleges.

But there is more desperate cause of preventing that calamity to the colleges. They are the champions of freedom in education. They guard not only themselves but also the state institutions. They are symbols of freedom in democracy. We of the church owe our democracy at this critical time, the service of maintaining these institutions. And we owe equally to our democracy the service which only the church can render, that of using these institutions and working in the universities to the end that there shall be raised up on all sides, men of integrity, men of unselfish devotion, men of service, men who are above all sections and parties and class, who are, indeed, men of God.

# The Christian College and Citizenship

BY ROY V. MAGERS

Professor of History, Park College

THE late Senator Robert M. La Follette, father of the present Senator, once said this significant thing to the American people: "We have long rested comfortably in this country upon the assumption that because our form of government was democratic, it was therefore automatically producing democratic results."

The words of the Senator are in line with what I believe to be one of the most impressive lessons of history, that is, the failure of man-made institutions and agencies to solve man-made problems. One after another, hopeful solutions have been devised and tried, with results that have usually been disappointing and sometimes disheartening. Men have put their faith in organizations and agreements, seeking to bind the world together in some sort of system intended to bring justice and order and harmony into human relationships. The Holy Roman Empire, the Papacy, the Feudal System, the City-State, the glorified National State, the Monarchy, the Republic, Communism, Fascism, Nazism, leagues and tribunals and treaties and alliances, have appeared upon the stage and played their parts. Some of them, indeed, are still before us for appraisal, but none has fully justified the hopes of its sponsors and promoters. The nineteenth century witnessed the steady growth not only of nationalism, but also of democracy, to which generations of men have turned as the ultimate hope. If only the machinery of government could be made democratic, the millennium would be upon us! So men seemed to believe. But democracy itself has been proved to be no political or social panacea, and in many quarters today has been repudiated as a failure. Even in free America we are sometimes asked to question the soundness of our democratic institutions and to wonder if we must not rebuild our political structure upon other foundations. In world affairs, the League of Nations, in which so many

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put their trust, is thus far an admitted failure. Such also must be our judgment of the World Court, the Washington Agreement, the Locarno Agreement and the Kellogg-Briand Pact. Each was hailed as marking the dawn of a new day of peace in the relations of men and nations, but each must bear the stigma of futility, if present-day conditions are to be the criterion. In short, all the machinery that men have devised after centuries of experimentation, has seemed unequal to the task of conveying and expressing human relationships in terms of peace, well-being and good fellowship. It is a pathetic conclusion, but it is unescapable.

The secret of this colossal failure is not far to seek. It is found in such words as those quoted from Senator La Follette, words which ask us to note that political and social institutions are not self-operative. They must be made to function by the will and judgment of human individuals. The institutional factor is important, but the human factor is essential. People, not institutions, are the key to the situation. Sound character, rather than clever organization, must be the ultimate objective of those who seek to save the world from disaster. Institutions are no better than the men who control them and give them reality in the world of affairs. We have had an abundance of well conceived schemes for world peace and good order, but a great dearth of men willing to make the sacrifices necessary to give them effect.

One of the keenest comments ever uttered to this effect is found in the admonition of Cardinal Fleury, great statesman of the early eighteenth century, to the Abbe Saint-Pierre, who had worked out a "Project of Perpetual Peace" somewhat similar to our present-day League of Nations. "You have forgotten an essential article," said Fleury, "that of dispatching missionaries to touch the hearts of princes and to persuade them to enter into your views."

The truth of this admonition is as obvious today as it was in the eighteenth century. The successful operation of political machinery depends upon the purpose and attitude of those who control it. In a democracy such as ours, this means not princes, but the people as a whole. If democracy fails, it will be due not to the poor quality of our institutions, but to the poor quality of our citizenship.

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There are encouraging indications that thoughtful people today are giving fresh attention to this familiar truth. Witness, for example, the wide popularity of such books as *The Rediscovery of Man*, in which Professor Henry C. Link, from the point of view of the psychologist, emphasizes the central importance of the individual as the vital factor in the social situation, and *The Good Society*, in which Walter Lippman bases his indictment of the collectivist and totalitarian ideologies mainly upon their repudiation of the sacredness of human personality.

This brings me at last to my theme, "the Christian College and Citizenship." It may be assumed that all colleges worthy of the name give their students information about the structure of governments and the relations of men in society. All presumably encourage a vision that is world-wide in its scope. The formal instruction in college classrooms and the cultural contacts of college life reveal the world to the student in new and unsuspected aspects. By getting us better acquainted with the world, college life encourages the spirit of world friendship. We come to see that the world is a bigger and better place than we had dreamed of, and that the people in it are more lovable than we had supposed. We find that we are at one with them in most of the essentials, and that the best things that have been thought and done strike a responsive chord in our own hearts. Contact and familiarity with the work of the great and good men of the past lifts us out of our narrowness and bigotry, opens our hearts and puts charity where selfishness once reigned. One who compares his ideals and principles at the end of a college course with what they were when he entered, will almost certainly be convinced of the truth of this assertion.

It will doubtless be agreed that all this is a contribution to good citizenship. In the degree to which we make friends with the world, we become interested in its problems and zealous to do our part in their solution. All colleges make their contribution to the cultivation of this spirit, but the Christian college occupies a unique position among them and bears a unique responsibility. Without any disparagement of colleges and universities that make no claim to being Christian, it may safely be asserted that the avowedly Christian college stands in a position of special signifi-



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cance and special advantage in relation to this problem of developing the right sort of citizenship. It is deliberately and unescapably committed to the task. It must face it not apologetically, but proudly. Not scholarship alone, but scholarship rooted in Christian character, must be its objective, for scholarship without character is a menace. Character is not a by-product of the Christian college, but an essential output. Such a college cannot stop with the mere formal teaching of Christian principles. It must surround its students with a cultural atmosphere that is in harmony with such principles, so that their minds and hearts together may grow into a unity of character that will express itself spontaneously in Christian citizenship. This, properly conceived, is the highest quality of citizenship, and it is essential to successful democracy. Autocratic governments may function successfully and beneficently among a depraved and degenerate people, if only the few at the top are benevolent and altruistic and wise. But not so in a democracy, for there the people themselves are the potential rulers. Their general failure to assert this prerogative is no refutation of the principle.

It is evident, therefore, that the responsibility laid upon the Christian college, in its relation to the national life, is most serious. Better than any other purely educational agency, it is equipped to supply the factor that is essential to national well-being, namely, enlightened, properly motivated citizenship. I would not go so far as to say that our Christian colleges are measuring up to this responsibility adequately. I know that in many instances they are not. Yet I do make bold to assert that as a group they are true to their trust and that in spite of their imperfections they are year by year delivering a product that is the saving leaven in our national body politic. This fact gives them no warrant for a "holier than thou" attitude. They have no monopoly in this leavening function, but it is their special mission, and they should feel the humiliation of failure if they did not play a preponderant part in such work, out of proportion to their number or to the numbers of their students.

Students in such institutions are to be congratulated upon their situation, and must be censured for any failure to take advantage of its opportunities. Friends of good government, patriots who love their country and are concerned for its well-being and its

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security, may with propriety be urged to give their support, both moral and material, to the Christian college. The colleges themselves may, at a time like this, be reminded anew of their obligation and asked to consider whether they are fulfilling it with consistency, sincerity and devotion.

From time to time, upon days set apart for that purpose, we celebrate the memory of those who have given their lives to the service of their country. We do well thus to honor them. Yet it may be that theirs was a needless sacrifice, for if good citizenship had prevailed, if men of unselfish spirit had been in control, perhaps the wars in which these men perished might never have occurred. But that record has been written, and all our tears, as the poet reminds us, cannot wash out a word of it. Regretful reflections upon the mistakes of the past are profitless unless they move us to action that will prevent their recurrence. Our faces are towards the future, and our purpose must be to make it better than the past. If that purpose is to be realized, it will be because the record of the future will be written by people of clearer vision and more worthy motives than those of the past. Steady improvement in the quality of our citizenship is the only hope. How serious then is the responsibility of those who sustain and direct the agencies that mould the character of our future citizens! Among such agencies, the Christian college stands in a place of conspicuous importance. Recognizing the principle of *noblesse oblige*, it must meet the challenge of those who may question its efficiency or even its sincerity in measuring up to its responsibility. To what extent is the policy of any such college motivated by the Christian ideal of sacrificial service? To what extent do its educational program and its faculty place emphasis upon Christian values and seek to inculcate them in the lives of its students, by example as well as by precept?

This article did not set out to be a preachment, but such questions as these naturally arise. They are fair and pertinent and timely. Those of us who are concerned with the business of bringing the Christian college up to the maximum of its potential contribution to the health of the body politic and the cause of world peace, cannot brush them aside as impractical or irrelevant. They go to the very heart of our contemporary problem and must be faced.

## News and Notes

### *The Christian Education Handbook for 1940*

In response to repeated requests for another HANDBOOK—the last was published in 1934—the fourth edition is now under way and is expected to be off the press early next year. This volume will contain statistical data for a more comprehensive list of church-related colleges than any previous edition, while the other features which have made the HANDBOOK unique among educational reference works will be retained. These include statements concerning the activities and functions of the denominational boards of education, lists of denominational foundations and religious workers with students, standards of the accrediting agencies, and a selected list of educational and religious organizations. Miss Ruth E. Anderson, who was co-editor of the three previous editions, and Dr. Gould Wickey are the editors.

### *Dr. George R. Baker Retires*

After serving for nearly twenty years as the associate secretary of the Board of Education of the Northern Baptist Convention, Dr. George R. Baker has retired. Before coming to the Board he held pastorates at Fort Plain, N. Y., Leominster, Mass., and Ithaca, N. Y. In the latter field, he was minister to students at the First Baptist Church, in which he had worshipped as a student at Cornell University. The large number of friends with whom Dr. Baker had association in the student field are sorry to learn of his retirement and wish him God's blessing in the years to come.

### *New Educational Secretaries for the Disciples of Christ*

Announcement is made that Dr. George O. Taylor has become the secretary for religious work with students with offices in St. Louis, Mo. Dr. Harlie L. Smith assumed the office on July 1st of General Secretary of the Board of Higher Education with offices in Indianapolis. This office had not been filled since the death of Dr. H. O. Pritchard more than two years ago. Mr. Smith did graduate work at Columbia University and the University of Chicago. Later he was associated with Dr. Floyd Reeves in educational survey. Before taking this new position, he was head of

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the department of education and had charge of public relations at Culver-Stockton College.

### *Annual Meetings in Philadelphia*

The annual educational meetings will be held in Philadelphia, Pa., at the Benjamin Franklin Hotel during the week of January 7, 1940. On Sunday, January 7th, special sermons on Christian education will be delivered in Philadelphia churches, and a mass meeting will be held in the evening. Monday and Tuesday, January 8th and 9th, the educational associations of the various denominations will meet. On Wednesday, January 10th, the Council of Church Boards of Education and the National Conference of Church-Related Colleges will hold their annual meetings. During these first three days of the week, it is hoped that there will be a conference of church workers in the universities. On Thursday and Friday, January 11th and 12th, the Association of American Colleges will meet in annual session.



## Additions to the Office Library

**The Fine Art of Public Worship.** Andrew W. Blackwood. Cokesbury Press, Nashville. 1939. 247 pp. \$2.00.

This book gathers up most of the works of recent years in this field. It is a worthy "shelf-mate" of Morgan Noyes' *Prayers for Services* and H. Augustine Smith's *Lyric Religion*.

**The Message of the Book of Revelation.** Cady H. Allen. Cokesbury Press, Nashville. 180 pp. \$1.50.

This book is easily read and contains valuable material. It is clear cut and matches the author's accomplishments in evangelistic experiments in Iran. Valuable bibliography.

**Which Way America?** Lyman Bryson. The Macmillan Company, New York. 1939. 113 pp. \$.60.

An introductory book for the average American reader discussing Communism, Fascism, and Democracy. It is one of the volumes of the People's Library published by the committee of American Association for Adult Education.

**Three Trumpets Sound: Kagawa, Gandhi, Schweitzer.** Allan A. Hunter. Association Press, New York. 1939. 153 pp. \$1.50.

The story of three strong men influencing modern religious thought and life. All leaders of youth should read this book.

**I, John.** Rex Miller. George Palmer Putnam, Inc., Hollywood, California. 1939. 255 pp. \$2.50.

This is an autobiography of the beloved Apostle in which the author presents the career of Jesus and His disciples, and of the Church in its earliest form against their historical background. The author makes John tell the story in an interesting, intelligent, and intimate manner.

**The Revolution of Nihilism.** Hermann Rauschning. Alliance Book Corporation, Longman's Green & Co., New York. 1939. 300 pp. \$3.00.

The author contends that the essence of the National Socialist Movement is nihilistic, that its driving force is destructiveness which knows no frontiers and is therefore as much the concern of every American as it is of every Frenchman and Englishman.

## Quotable Quotations

Properly to plant and nourish a Christian college is one of the highest privileges of Christian men and women. There is no soil so productive as mind, and no seed so fruitful as ideas. He who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning, and help thirsting youth to the water. Beating hearts are better than granite monuments.—*W. F. King.*

The Christian college is an agency of the church for the promotion of the kingdom of God through educational processes. A large portion, probably one half of all the money expended in foreign mission lands, is expended for the maintenance of schools and colleges and the support of trained and consecrated teachers, because experience has shown that this is one of the most effective means of accomplishing the work assigned to the church.—*James E. Clarke.*

"We have reached a point in American life where the maintenance of educational liberty can no longer be taken for granted. All over the country, schools are attacked by highly organized and well-financed minorities that seek to browbeat legislatures, the Congress of the United States, school boards, and teachers. The previous values of liberty and scientific inquiry are threatened with extinction, and with them the principles upon which democratic government rests.—*From an address before the Department of Superintendence, St. Louis, Mo., Feb. 25, 1936, by Charles A. Beard.*

"Enduring social transformation is impossible of realization without changed human hearts. It is time to hold aloft a compelling ideal. The religious leaders are dealing with forces even more powerful than those dealt with by scientists or the economists. When religious leaders have a fiery, yet clear understanding of this, they will, by working on the human heart, so balance the message of the economist and the scientist that we will yet be saved from ruin."—*Secretary Henry A. Wallace.*

## QUOTABLE QUOTATIONS

We toil and save and sacrifice in order that we may leave to our children a little money, or a home, or an education for their own enjoyment. Dare we forget that all this is pitifully futile if we do not save the civilization in which our children must live? Christian education is thus not a matter of philosophy but simply a matter of sane life insurance for our loved ones who come after us.—*A. F. Wishart.*

“When religion and education resume full partnership, then mankind, unhappy, frightened mankind, will inherit a world of marvelous beauty and well-being, a world which God longs that His children on earth should possess and enjoy. For there is *nothing* wrong in America that cannot swiftly be made right by renewed fealty to Him Who hung upon the Cross.”—*Arnaud C. Marts, Acting President, Bucknell.*

“In a very real and fundamental sense our major problems are not economic or financial or industrial. The specialized economist cannot state any of our acute problems in purely economic terms. If he thinks about solutions he will be forced to recognize that underneath every economic problem there lies a set of involved human relations. Our real difficulty, then, lies in the area of human relatedness.”—*E. C. Lindeman.*

“Only the Golden Rule will save this country—not a rule of gold. A character standard is far more important than even a gold standard. . . . The success of all economic systems is still dependent upon both righteous leaders and righteous people. . . . In the last analysis, our national future depends upon our national character—that is, whether it is spiritually or materially minded. . . . The making of men is more necessary than the making of money.”—*Roger Babson.*





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